

THE WAY OF  
WORSHIP  
AND  
PRACTICE.

The fifth Edition.

With Additions, as well as Emendations.

Joh. 4. v. 37.

He that soweth, and another reapeth: that v. 38. both  
He that soweth, and He that reapeth, may rejoice  
together. [to wit, in the other World.]

L O N D O N,

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# THE PREFACE.

**A**Bout six Months since, notwithstanding the discouragements of my Education, my poor Estate, and almost decrepit old Age; I adventured to give a plain and honest account, as in the presence of God, of such things, as upon mature consideration seemed to me of great use towards my having peace of mind in this World, and assurance of happiness in that which is to come: and which I therefore thought might also be in like manner beneficial to others. At that time I made myself a Debter, by promising that if I found any good done by my

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attempt, I would offer some other things to my Generation, and be farther a Fool for Christs sake. In reference whereto being made to believe, that what was then written, has been by Gods grace useful unto diuers poor Souls; in this second Edition, I have thought fit to speak unto the Reader by way of Preface, and in the first place to advise him, that if he seeks for learned enticing words of mans Wisdom; or if he desire to maintain a Sect or Party, by having mens persons in admiration, (though they were as Paul, Apollos, or Cephas, the most powerful Preachers, or gifted men in Prayer) or indeed labours to be any thing besides a Christian, he would look elsewhere, and not trouble himself with reading this Book. 2. In the second place I have to admonish him; that he would read and consider the whole Book together, before he judges of any part of it. 3. And shirdly, That if his condition be not that of a Husbandman, such as mine is, and those I immediately speak unto, yet that he will not think himself therefore un-

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concerned in the Duties which are laid down: but know that in all likelihood, he is somewhat more concerned than they: for instance; A Handicraft Tradesman, or Shop-Keeper, has generally more leisure for reading and prayer, and better opportunities of retiring into privacy in order to those duties, than the poor Country-man has; and we are taught that to whom much is given, of them much will be required; besides, in Cities and Towns where Tradesmen mostly dwell, there is more light and knowledge, than in the dark Corners of the Nation where the Husbandman lives: and he that knows his Masters will and doth it not, shall be beaten with many stripes; when he who knew it not, shall be beaten with few. 4. In the last place, I would have the Reader to consider, that he then profits by the reading of this and other Books, not when he has learnt something which he did not know before; but when he is perswaded to do some Duty, which he did not do before: and of this there needs no farther proof than what I said

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but now of their estate, who knew their Lords will and did it not, and that saying of the Apostle, that the Devils do believe, and yet are Devils still: nay shall have greater damnation for that their knowledge: for however at our Assizes the Malefactor escapes for his Clergy, and skill in reading; at the great Day of Judgement the proceedings of God will be quite contrary; and he who sinned against most light, shall beyond others be cast into utter darkness.

May the 7.<sup>th</sup>

1671.

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THE



THE  
PLAIN MANS  
WAY OF  
WORSHIP  
AND  
PRACTICE.

*Self. 1.* **I** Am a poor Husbandman,  
and many times hereto-  
fore (in the daies of my  
strength) have upon occa-  
sions help't sundry of my Neighbours,  
at day-work; and now, that my Chil-

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dren are grown up in no better condition than that of a Renter on a Farm, which I manage by their labour and my own : Yet bred up, I bless my God, not only to read, but to write also, and over and above to some smattering in Learning, as having been once designed to be a poor Scholar in the University. For my honest Father, seeing in Himself many waies and many times the great inconveniencies of being illiterate, took great care to prevent them in us his Children; and being I could read a little more distinctly and readily than any of my Brothers and Sisters, took most delight in hearing me read; and I observing him pleased with it, had the grace more and more to please him in this way, and in pleasing him, very much to benefit my self, as since I have found: for in his hearing at leisure times, the Winter-night times especially, I red over not only the single and double Psalter, but the whole Bible also more than once; and thereby got into my head, even when I thought of no such matter, the whole

History

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History in a manner of that Sacred Book, to my great delight, as well as profit ever since.

*Sect. 2:* The means, which, being the third Brother, was left me by my Father at his Death, together with that, which by Gods blessing upon my honest labours, I have hitherto enjoyed, was and is very small. But such as it was and is, I have been alwaies resolved, by Gods Grace, to make it serve, and to live under it to; which thing I have ever done, I thank my God most heartily. And so have spent my daies in great peace and quietness. For when now I write this *A. D.* 1670. I have almost finished the *sixtyfift* year of my life. And, because I seem to my self to have gained, especially in my latter time, some good Experiments as to right believing and godly walking, such as may perhaps be useful to my Children and Neighbours, when I am gone; I have thought good, *after due advice*, here to set them down: and in the first place, to mind my self as well as them, How I came to a resolu-

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tion and settlement of my mind, in the several differences, which now pass, in matters of Faith.

*Sect. 3.* For in these last thirty years of my Age, by reason of the troubles and distractions amongst us, I have had many doubts about my Religion; and, Fool that I was! thought, by hearing and seeing what every party could say for themselves, to have seen where had been most truth, and there to have fixed. But clean contrary to my expectation, by this means I became more unsettled than ever. And no marvel; For how should I, being but one, and no way enabled by Education to search to the bottom of such differences? How, I say, should such a simple man as I, be able to judge and determine of them? Sometimes I thought of applying my self to Ministers and Church-men: But they, I saw, were divided among themselves, as much, nay more than any. And, it so happening, that in the Parish where I was a Renter about four and twenty years ago, there were two at one and the same time; the one



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one an old man, ejected as a Malignant; and another younger Gentleman of the Presbyterian way, who was settled in his place by the Committees; I saw clearly, that to go to either of these, was not to resolve my doubts, but to encrease them; or else, by a blind submission of my understanding, to put an unreasonable end to them. Instead therefore of this way, I began to confer with my Neighbours, and those of the same condition with my self. But I soon saw my Error, for none of us well understanding the things that we talkt of, we wearied our selves to no purpose, and in the end fell on quarrelling one with another, very unbecomingly and very dangerously. And I remember very well, how that towards the end of the War, I happening to talk with the Miller of our Town, who called himself an Independent, about the Congregational Way, as he termed it; and seeming to the By-standers to be more in the right than he; without any more ado, this my good Neighbour strikes me over the face, saying, *The Lord*

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*Lord rebuke thee and thy carnal reason-*  
*ing, and so left me. Being, as I say, thus dis-*  
*appointed of my hopes of benefiting my*  
*self by Conference with my Neighbours, I*  
*fell next as far as my little stock would*  
*reach, to buy the Books that came out;*  
*and, where that failed, to borrow them.*  
*But here I was more confounded than*  
*ever; finding new differences started,*  
*that I never dream't of, and observing*  
*my self still inclined to be of his Opinion,*  
*that I red last. Which made it plain to*  
*me, that I should never have done my*  
*doubting, till I had done with my read-*  
*ing. Being in this perplexity, I in great*  
*discontent laid aside all my Books, except*  
*my Bible; and fell diligently, as I could*  
*get time from my work in the Week-*  
*days, and especially on the Lords-day, to*  
*the reading of that; Ever when I met*  
*places of remarkable concernment to me*  
*in my condition, writing them down by*  
*themselves in a paper, that afterwards*  
*I might the better consider of them.*  
*(But though I resolved to confine my*  
*self wholly to the Bible, yet having heard*  
*of*

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of a Book called, *The whole Duty of Man*, and that, that Book was designed for the use of private Families, I resolved to look into it; and was resolved after perusal to keep it, because that it did all along, without engaging me to any party, only call upon me to the universally acknowledged Duty of Piety and Vertue; and as I hear, That that Book is so very full, that the most Learned do admire it, so I do find this benefit, that the meanest may understand it.)

Sect. 4. The places, which at first I took especial notice of, and which encouraged me to a more diligent inquiry, were these; *John 5. vers. 39. Search the Scriptures, for in them ye think ye have eternal life, and they are they which testifie of me.* *2 Tim. 3. v. 15, 16, 17. From a Child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through Faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for Doctrine, for reproof, for correction, for instruction in Righteousness;*

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ousness; that the man of God may be perfect, thoroughly furnished unto all good works. John 7. v. 16, 17. Jesus answered and said, My Doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the Doctrine, whether it be of God. And James 1. 5. If any man lack wisdom let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him. Again, Mat. 18. v. 2, 3, 4. Jesus called a little Child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little Children, ye shall not enter into the Kingdom of Heaven. Whosoever therefore shall humble himself as this little Child, the same is greatest in the Kingdom of Heaven. Having chosen out these aforesaid Scriptures, I seemed to my self to be in a certain and direct way to satisfaction; the word of truth telling me, that if I searcht the Scriptures, in them I might have Eternal Life; be wise unto Salvation, be perfect and

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and throughly furnish't to all good works; especially, if by a holy Conversation I did the will of God, for then I should know of the Doctrine; and also did pray to God for Wisdom, for it is said, that then it should be given me; and also did bring the humble temper of a Child, for it is said, *That of such is the Kingdom of God; and he that so humbles himself, shall be greatest in the Kingdom of Heaven.*

*Sett.* 5. Accordingly setting my self to walk as closely, as I could, to God in Duty, and humbling my self before him, putting aside, as much as possibly I could, all prepossession of Opinions or Parties, and making my earnest Prayer, That he, who revealed to Babes those Mysteries, which were hid from the wise and prudent (and who was pleased to make the first discoveries of his coming into the World to poor Shepherds, and afterwards made Fishermen his Apostles) would shew *me* also his light and his truth, and direct my goings in the way.

*Sett.*

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Sect. 6. I proceeded therefore very diligently in reading of the Scriptures, still observing my former course of noting down in paper such places, as seemed likely to contribute to the settlement of my mind. Among which, none made a deeper impression on me, than those which exprest the temper of the Gospel, and dispensation of the Doctrine of it; as Ephes. 6. 19. where it is called, *The Gospel of Peace*. Matth. 22. 37, 38, 39. *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength; this is the first and great Commandment; And the second is like unto it, Thou shalt love thy Neighbour as thy self.* On these two Commandments hang all the Law and the Prophets. Rom. 13. 8. *He that loveth another, hath fulfilled the Law.* For this, *Thou shalt not commit Adultery, Thou shalt not steal, Thou shalt not kill, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other Commandment, it is briefly comprehended in this, namely, Thou shalt love thy*

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thy Neighbour as thy self. Love worketh no evil to his neighbour ; therefore Love is the fulfilling of the Law. 1 Joh. 2. 10. He that loveth his brother, abideth in the light, and there is none occasion of stumbling in him. Job. 14. 27. Peace I leave with you, my peace I give unto you ; Not as the World giveth, give I unto you. Joh. 13. 34. A new Commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another. By this shall all men know, that ye are my Disciples, if ye have love one to another. Heb. 12. 14. Follow peace with all men, and holiness, without which no man shall see the Lord. Rom. 16. 17. I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly ; and by good words and fair speeches deceive the hearts of the simple. Act. 2. 1. The multitude of Believers are described to be with one  
accord

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accord in one place, v. 46. They continued daily with one accord in the Temple. Joh. 18. 20. I spake openly to the World, I ever taught in the Synagogue and in the Temple, whither the Jews alwaies resort, and in secret have I said nothing. Matth. 24. 24. There shall arise false Christs, and false Prophets, and shall shew great signs and wonders, &c. Wherefore; if they shall say unto you, Behold he is in the desert, go not forth: Behold he is in the secret chambers, believe it not. Jude v. 18, 19. There shall be mockers in the last times, who shall walk after their own ungodly lusts; these be they, who separate themselves, sensual, having not the Spirit. Heb. 10. 23. Let us hold fast the profession of our Faith without wavering, &c. not forsaking the assembling of ourselves together, as the manner of some is. Joh. 10. 4. When the Shepherd putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice; and a stranger will they not follow, but will flee from him, for they know



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know not the voice of strangers. Matth. 7. 15. Beware of false Prophets, which come to you in sheeps cloathing, but inwardly they are ravening wolves.

2 Tim. 3. 1. In the last daies perillous times shall come. For men shall be lovers of themselves, &c. having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they, which creep into houses, and lead Captive silly women laden with sins, led away with divers lusts. 1 Joh. 2. 19.

They went out from us, but they were not of us. For if they had been of us, they would no doubt have continued with us:

But they went out, that they might be made manifest, that they were not all of us. Heb. 13. 17. Obey them that

have the rule over you, and submit yourselves, for they watch for your souls.

Heb. 5. 4. No man taketh this honour to himself, but he that is called of God, as was Aaron. Rom. 10. 11. How shall

they believe in him, of whom they have not heard? and how shall they hear without a Preacher? and how shall they  
preach

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preach except they be sent? 1 Cor. 12. 28. God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, &c. Are all Apostles? are all Prophets? are all Teachers?

Sett. 7. These Scriptures being thus placed together; which, whether it happen'd by chance, or by some more discerning cause, I shall not enquire; But sure I am, upon the serious reading them over upon a Sabbath-day in the Evening, I seemed to see much light given in to me towards the clearing of those doubts, which for a long time had perplexed and troubled me; which when I perceived, I red them over many and many times; still observing some new matter of profit, which I discovered not before; and therefore I carried my paper about me, ever and anon, as I could get leisure from my work, both at home and in the field, looking over it, and meditating upon it.

Sett. 8. From those Scriptures, which express the Gospel temper to be Peace, and Love, and Unity; I soon collected, that

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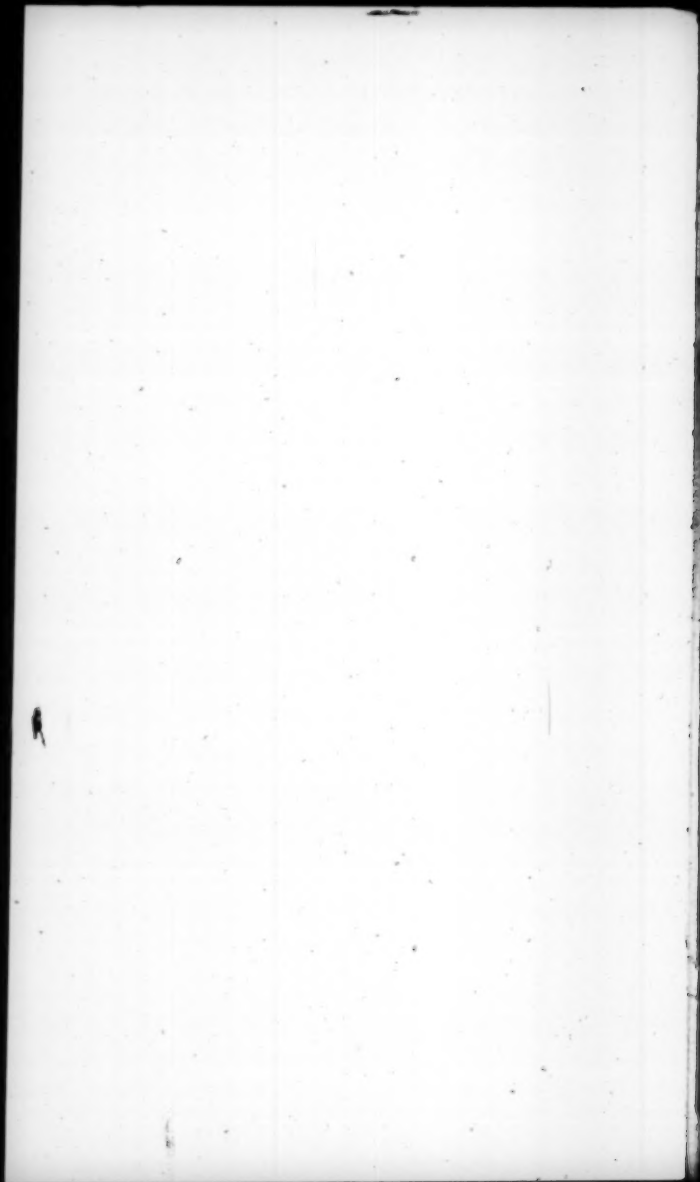
that the way to advance Christian truth, was not likely to be by disputing and quarrelling; much less by fighting and killing; Nay loving one another, being given for so infallible a mark, that our Saviour says, *All men shall know his Disciples by it*; from thence I took up a stedfast resolution, to secure my own interest, at least in this respect; To trouble no body with my own Opinions, nor disquiet them for theirs; unless haply they first should attempt upon me. For then I never fail to say what I can for the Laws, and for the walking of me and others according to them; This particularly; That he, who hath the Laws of his side, hath alwaies something of true Religion to alledge for himself: for instance, *Rom. 13. Let every Soul be subject unto the higher Powers, &c.* and *Heb. 13. 17. Obey them that have the rule over you, &c.*

*Sect. 9.* From the advice, to mark them who cause divisions, and to avoid them; I did set my self to consider, how it came about, That, whereas heretofore there

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there was great Unity among Neighbours, and consent in matters of Religion, now on the contrary, there was so much strife and dissention both in publick and private. It was manifest enough, that the speaking against the former settlement, and endeavouring to make alterations in the Church and State, were the occasion of these divisions : And therefore that they, who were active herein, did cause them, *beyond all doubt*, and were the persons, who according to the Apostles direction were to be avoided : that is, The Precisians and Puritans, as they were heretofore called, and now Sectaries and Fanatiques. But on the contrary, observing these to be a sort of Godly men, and who were painful in the Ministry, and zealous for Reformation ; I was a long time stagger'd, how possibly such precious men should fall under the remaining description of the Apostle, *that they served not the Lord Jesus Christ, but their own belly*. And in this difficulty I remained, till my bargain proving too hard, I was forced to look out for





considerable Parish for largeness) No body was concerned at all to preach up reformation there; And also, that these reformers, and as they called them, piously Ministers, though they talkt against Drunken Cavaliers, would yet make no scruple to come from the Lecture on Market-daies, as red as Roost-Cocks, and, to my seeming, not far from being disguis'd in Drink. Whereupon I began to suspect, that all was not gold that glister'd; and, upon inquiry, found, that most of them, who had put others out of their places for being scandalous Ministers, were themselves so one way or other; and from being poor Curates, or broken Tradesmen, got themselves into the best Livings of the Country, never minding those which were of little value, nor the saving of the Souls of them, who lived in such places; Nay, instead of doing the work of Ministers of the Gospel of Peace, blowing the Trumpet of War, encouraging to Rebellion against the Lords Anointed, and cursing *Alexox* with bitter Curses,

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for not helping in that quarrel. In like manner, those, who in the Neighbourhoods were the Leaders and Teachers to them, who were Anabaptists, and of the Congregational way, with the rest, I found them all in a manner to be Men, who had either left their Callings, or their Callings had left them, and were many of them charged to have been very ill Livers, nay to be so still, and had most of them been Rebels against the King. So that I thought I had now great reason to make use of the Apostles Caution, and to avoid them all; Even the very best of them; for even these for certain were guilty of living contrary to the known Laws of the Land, and of using and enjoying many things as their own, which yet by those Laws were not theirs, and so of living and allowing themselves in a known sin. So that, though otherwise they were and are very able and highly gifted men; yet who may deny, but that as dead Flies do corrupt the most precious Oyntment: So these, as to some they may seem but little follies, did blemish



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misht them amongst us, who were, and yet are some of them, in reputation for wisdom ? *Eccles. 10. 1. Thou only O God, art holy ! Thou only art just !* But no one is there, not only of thy seemingly best, but even of thy very best Servants in holy Scripture, who has been without somewhat noted, wherein he was culpable ; even for this cause doubtless, lest we should esteem of any man, above that which becometh.

*Seet. 10.* From those Scriptures, which noted the first Believers gathered together in one place ; *our Saviour and his Apostles* resorting to the Temple, as also the directions not to look for *Christ* in the desert or secret chambers, nor to believe or follow those, who pretended there to shew him ; Observing also the Character given of those, *who separate themselves, and would seduce others ; That they should be Mockers*, such as derided all besides themselves, *that they should come in the last times* (that is, these since *Christ*, which we now live in, as well as those since

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*Christ,*

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Christ, that were before us) and should walk after their own ungodly lusts, being sensual, having not the Spirit, that is, though they pretended much to the Spirit, were indeed discovered to be sensual; Here I seemed to my self, as by a voice from Heaven, to be warned against Conventicles and separate Assemblies; Especially, when I proceeded to read over the directions, which followed in my Paper, To hold fast the profession of Faith without wavering, not forsaking the assembling of our selves, as the manner of some is; and also the Parable of the Shepherd and his Sheep, which I found of constant use with our Saviour. For hereupon I could not but think, that they were Wolves sure in Sheeps Cloathing, and not Shepherds, who, instead of guiding, would destroy the sheep; and whose business it was, to drive them as far as they could out of the Fold, nay to pull down the Pen it self. But, when I came to the description, which St. Paul gives of the last days, and the perillous times, which should then fall out;

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out; when men should be lovers of themselves, covetous, boasters, proud, and the like, yet, notwithstanding all this, have a form of godliness, creep into houses, and lead Captive silly women, laden with sins, led away with divers lusts. There seemed to me nothing more left to the description of these Teachers of our times, unless he should have called them by their several names; And therefore instead of wondering at the numbers, which fell off to them, I satisfied my self in the Account which St. John gives; That they went out from us, because they were not of us; and their very going out did make it manifest, that they were not all of us.

Se<sup>ct</sup>. 11. Lastly, from those Scriptures, which command to obey those that are over us, and have spoken to us the word of God; and to submit ourselves to them, since their authority is not from man but God; and that no man taketh this honour to himself, but he who is called of God, as was Aaron;

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and that it was equally impossible to believe without a Preacher, and to preach without being sent; and that God gave *Apostles* in the first or highest place; in the second, *Prophets*; in the third, *Teachers*; And that all are not to be *Apostles*, nor *Prophets*, nor *Teachers*. In these things, I plainly saw the Establishment of a Ministry, and an Obligation to obey them. I saw also the Necessity of a lawful Calling, and that none might presume to go, till he were sent; and farther, I saw that there was Order in the Ministry; some were to be before and above others; some were to send, and others to be sent.

*Seet. 12.* And of all this I was the more perfectly convinced, when I considered the miserable state the Nation was brought into, by disobedience and neglect in the former particulars. For, as our not valuing our Lords command of keeping Peace, and Love, and Unity to each other, certainly brought on a dreadful War (wherein, as all other condi-

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conditions of men were involved, the poor Husbandman was the greatest sufferer ; He being exposed as a prey to every Rascal got on Horse back, and in one night to see devoured all that was provided for the sustenance of his Family and Cattel, for a whole year : besides the intolerable insolence, to which he was subjected, not suffered to be Master, nor scarce *to be* in his own House ) : So our not regarding the remaining duties, of marking and avoiding these, that caused our divisions, nor of keeping to the publick assemblies, *nor* of obeying them, who are over us ; was the manifest ground of those distractions in the Church, which heretofore rent it in pieces, and we at this day do groan under. For, whoever remembers any thing of the former times, cannot be ignorant, *that men first dislik't some part of the publick Worship, then separated themselves from it ;* and then, to justifie their separation, dislik't more ; and at the last, left nothing in a manner of Christiani-

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nity to themselves, besides the name and profession of it. For instance, I remember about the beginning of the *Long Parliament*, a great cry was made against *Superstition in the Church and Service of it*: and first, the *Litany* was spoken against; after that, the *Catechism*; then, the *Communion Service*; then, *set Forms of Prayer in general*; then, the *Creed*; and lastly, *The Lords Prayer* it self. In the mean time those men, who upon these pretences *deserted the Church*; first declared themselves to be *Presbyterians*; then went forward to be *Independents*; after that grew *Anabaptists*; then *Quakers*, or *Ranters*, or *Atheists*, or lastly (for thither all these several motions tend) *Profest Papists*. By this means the *Plain Country-man* had no guidance to *Salvation*, no *Catechism* to instruct him in his duty to God and his Neighbour, no *Prayers*, no *Sacraments* to comfort and support his Soul, but was bid to *pray ex tempore*; (which he observed, the *Preacher* himself could not do, without

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out talking blasphemously, or at best impertinently : , and to lay hold on Christ, To make sure of Christ, Have an In-being with Christ, To be Godded in God, and Christed in Christ ; and a deal of such Canting Language, which profited nothing towards the great duties of the Gospel, Faith, Repentance, and Newness of life.

Sect. 13. Moreover, I saw in some houses, and had certain information of many more, That, when plain-illiterate people, Rulers of their respective Families, whether Men or Widows, attempted this way of *ex tempore Prayer* ; They finding they could not do it to the satisfaction either of their hearers or themselves, being many times at a perfect stand, not able to say any thing ; Sometimes forced to vain Repetitions, and many times speaking nonsense and blasphemy ; By these and other like mis-adventures, discerning they could not keep up their Family Devotion by the Gift, have kept it up no way at all, but have let it wholly

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— sink ; And since, as those *that live without God in the World*, have had no office of Piety at all in their Families ; Nay have wholly quitted the Duty of Prayer as to themselves in their own persons.

— *Sett. 14.* Upon the whole matter, having for many years together weighed and considered the before-mentioned particulars, it seems to me as manifest as the Sun at Noon-day, *That, as the prime Original cause of all our miseries and distractions, was and is the malice and uncharitableness of our hearts ; so their immediate cause was and is, our neglect of the publick Service ; and to speak in a word, our disregard of the Common Prayer of the Church.* For with the dislike of that, all our Calamities began, and we must sure never hope to have an end of them, till we lay aside that dislike, and till, as was and is the great design of it, *We in England do make it, next the Bible, our Sovereign Guide for Worship, Private as well as Publiok.* A  
Guide



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Guide so sure, so ready at hand, and so faithful, and so easie in all things to be understood, that by it, people as they may, so also they ought, as occasion may be, to admonish and guide their erring Guides. For it is, I plainly find, but a wretched mistake in some, and a base slander in others; That in *the Church of England*, many Parishes are left to a very simple Guide; One many times, who is so far from being able to guide others, that he cannot, or at least does not, tolerably guide himself. No, no, our good Mother *the Church of England* is not so regardless of her Children. For so far is she from leaving them to any such unworthy Guide, that she leaves them not to the guidance of any single person, though never so able and worthy, much less to any one, who is neither Able nor Worthy. But how then? why truly to the tried and thoroughly weighed guidance of her self only in the *Liturgie, confirmed by the best, and fullest, and highest Power of this Land.*

And

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And let me tell you, *Children and Neighbours*, and I pray mark it well; By reason of this Excellency of it, I verily perswade my self, and not for any the least real Evil or Untruth, that in it can be noted, It is, *that it hath incurr'd the mortal hatred and displeasure of all Sectaries whatsoever*; As well knowing all of them, *That if this Guide have its due Reverence, Their weakneses and wickedneses can never, no not with the weakest, pass for Truth and Piety*, as now they do but with too many, and those to of the soberer sort. For, when once, even the ablest have laid aside their observance due unto it, They are open, I daily see, to the most foolish and hainous impressions that are. And further, Then, as one prophesied fourscore years ago, Things of principal Excellency, shall upon all occasions, be bitten at by men, whom God had endued with Graces both of Wit and Learning for better Purposes.

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*Self.* 15. I am not so foolish to  
Hope, That, now that the Age is be-  
come so efferrated by the late Civil War  
and so emboldned by their constant  
Impunity after whatsoever Provocati-  
ons and Affrontings of Authority ;  
And that now more than ever men are  
so addicted to such Opinions, and Over-  
weenings, as either from others they  
have imbibed, or by themselves have  
indited ; These and other like being the  
too-well known depravations of this Ge-  
neration, I am not, I say, so foolish to  
Hope, that these or any words of  
mine, or indeed of Any man or men  
whatsoever, will be much heeded by  
those, whose Eternal interest sure does  
in very deed oblige them both to heed  
them, and also to be perswaded by  
them. However, having undertaken  
to give an Account of the Experiments,  
which I have made in matters of Reli-  
gion, I plainly set down my Opinion,  
with the grounds of it, and shall pro-  
ceed to declare in like manner, *What*  
*is my Practice as to Worship, both Pub-*  
*lick*

## 32 The Plain Mans way

*lick in the Church, and Private in my Family.*

Sett. 16. First, I shall set down the several Scriptures, which I drew together concerning *Prayer*; and upon which I guide my self in the Duties of it, both Publick and Private. 1 *Thess.* 5. 17. *Pray without ceasing.* *Ephes.* 6. 18. *Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all Saints.* *Luke* 18. 1. &c. *Jesus spake a Parable to this end, that men ought always to pray, and not to faint, saying, There was in a City a Judge, &c.* *Luke* the 11<sup>th</sup>. v. 1, &c. *The Disciples said unto Jesus, Lord, teach us to pray, as John also taught his Disciples. And he said unto them, when ye pray, say, Our Father, Mat.* 21. 13. *My House shall be called the House of Prayer. Mat.* 18. v. 19, 20. *If two of you shall agree on Earth, as touching any thing, that they shall ask, it shall be done for them of my Father which is*  
in

## of Worship & Practice. 33

in Heaven. For where two or three are gathered together in my name, there am I in the midst of them. Mat. 26. v. 39. Jesus fell on his face and prayed, saying, O my Father, if it be possible, let this Cup pass from me : nevertheless not as I will, but as thou wilt, &c. He prayed the third time, saying the same words. 1 Cor. 11. 4. Every man praying or prophesying with his head covered, dishonoureth his head. Matth. 6. v. 6, 7. When thou prayest, enter into thy Closet, &c. Use not vain repetitions. 1 Cor. 14. 15. I will pray with the Spirit, and will pray with the understanding also. Jam. 1. v. 6. Ask in Faith, nothing wavering. 1 Cor. 14. v. 40. Let every thing be done decently and in order.

Seet. 17. From the Scriptures, which command to pray continually, to watch thereunto ; Pray always, and faint not : As also from the Parable of the unjust Judge, and importunate Widow ; I easily convinc't my self of the great and

### 34 The Plain Mans way

and weighty Concernment of the Duty. But besides, it being manifest, that there are other Christian Offices to be performed, as also natural Ones, such as are to Eat, and Drink, and Sleep, &c. 'Tis manifest, the literal meaning of the words is not intended. So I resolved it reasonable, the Text must not be evacuated, to mean nothing. And if so, that the least, which could fairly be imagined, was daily and constant, though intermitted, returns of Prayer; which, whether they were to be with the frequency, which *David* mentions, when he says, *Seven times a day will I praise thee*; or that other of the same Prophet, *At morning, and at evening, and at noon-day will I pray unto thee*; must be determined, not only by the Devotion, but by the leisure and opportunities of every particular person; excepting, where the Laws of those, who are over us in the Lord, have determined it to our hands.

## of Worship & Practice. 35

*Señ.* 18. From the Injunction to pray in the Spirit, compared with our Saviours teaching his Disciples to pray, as *John* taught his Disciples, that is, by a Form; as also our Saviours own Practice, who prayed, saying the same words; I learnt, That to pray by a Form was very well consistent with praying by the Spirit; for doubtless our Saviour prayed by the Spirit; And also that the same words may be repeated (which is a consequent of Forms) without using vain repetitions. So that all those things, which are talkt concerning stinting the Spirit, are empty Bugbears to terrifie weak people; As indeed the fathering *Extempore Effusions upon the Holy Spirit, are impudent falsities, and a lying against the Holy Ghost.* Nay farther, having seriously considered of this matter, it appeared to me, That, whatever persons would say for praying by the Gift, It is only praying by the Gift to him that conceives them; for to all the Company they are Form. For who  
sees

### 36 The Plain Mans way

sees not, that as much tied and stinted all the hearers are by the words spoken *ex tempore*, as if they had been the words of a Book? And therefore seeing that in the use such prayers cease to be *Gift*, and come to be *Form*, it had as good, nay much better, be a *known Form*, which the *Assembly* understood and could go along with; than a new and unknown one, which no body can, or perhaps ought to say *Amen* to. I shall not add, That, what is usually called *Gift*, is generally nothing more than *Confidence*, *Use*, and a *Fluency of speaking*. But had it been, or were it a miraculous power, such as the *Gift of Tongues* or *Miracles*, I know no reason, that people should value themselves or others on that Account; those dispensations not at all implying Sanctifying Grace. And our Saviour has said, *He will not know many of them, who have done miracles in his Name, and in his Name cast out Devils*. Farther I observed, that since our Saviour has promised to the *Assembly of Christians*,



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*ftians*, who fhall agree together as touching any thing, which they fhall ask, *It fhall be done for them*; Certainly a moft effectual way to fecure an intereft in this promife, is to agree not only of the things to be defired, but of the forms and words alfo, in which it fhould be defired, unlefs we are fo ftupid to think, that the Spirit is not ftinted by agreeing upon the matter, but is ftinted by agreeing upon the words. Add hereunto, Seeing now, (blessed be God!) Experience has undeceived a great many, and fufficiently fatisfied they are of what is greateft truth; That variety and effufions before others, (whether in Church, or Family, or elfewhere) though to fick and dying men, even then having flefh and blood about them, as well as to others, they may be more graceful, yet to our God not more pleafing, nor for our felves more effective are they, than *Forms*; having all things neceffary in them; and fupposing the like firmnefs, fixednefs, and fervency of devotion under thefe,

### 38 The Plain Mans way

these, as under those ; This being so  
 and so, why do we not watch and  
 oblige our hearts to greatest devoutness  
 and constancy in the best Form of  
 Worship, that is ? and why do we not  
 deny our selves the pursuit of that,  
 which we erroneously call *Better*, and  
 more Graceful, and more to our Mini-  
 sters shewing their Reverence and Re-  
 spect to us ; when, for want of cross-  
 ing our selves in this one point, we  
 every where see not only Peace and  
 Charity, but Faith also, to be most  
 strangely decayed and undermined ?  
 For, how shall we deny our selves in  
 all other things, if we will not in this  
*one*, always most proper, but now most  
 necessary, Object of that great Gospel  
*Grace*, Self-denial ? But then further  
 from the promises which are annexed  
 to the aforesaid Scriptures, I desire to  
 add assurance, and firm confidence to  
 my Prayers ; knowing that *Heaven*  
*and Earth shall pass away before one*  
*title of the Word of God shall fail and*  
*be unaccomplishd* ; and therefore unless  
 we

## of Worship & Practice. 39

we ask amiss; if we ask we shall receive, if we seek we shall find, if we knock it shall be opened unto us; not that the thing prayed for it self is always granted: but that we have somewhat of greater value in its place and stead; thus though the Cup did not pass from our Saviour, as he prayed, *Matth. 26.* Yet was he then heard in what he feared, *Heb. 5. 7.* And though the Thorn was not taken out of Pauls flesh, nor the Messenger of Satan removed who buffeted him, according to his thrice repeated prayer: yet was he therein answered, having Grace given to him, and the strength of God which is magnified in weakness, *2 Cor. 12.*

*Sect. 19.* From our Saviours falling on his face, and kneeling in prayer, and the Apostles direction to men, to have their heads uncovered, and to do all things decently and in order; I learn, what were the humble postures and demeanours due to Prayer. And that therefore they sure were furiously mad,

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mad, or intolerably prophane, who took away *Ceremonies*, and thereby decency, from Religious Worship, and made slovenly rudeness a Consequent of Godliness. Nay farther, having ponder'd long, and seriously considered of the matter; It appeared to me that those, who opposed *Ceremonies* upon pretence of Superstition, were themselves the while, very guilty in that particular; it being the same restraint and breach upon Christian Liberty, to oblige ones self or others *not* to do an indifferent thing, as to be obliged by another *to do it*; but only for this, that in the one Case a man is only *Superstitious*; in the other, he is *Disobedient, and Schismatical, and Superstitious to boot*. Nay further yet, while the Dissenter pretends a fear of giving scandal to weak Brethren; that is, such, who disobey the Laws of those, that are over them in *the Lord*, as also the *Civil Magistrate*: He gives a real scandal to those that are strong, who do their duties, and walk orderly.

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ly. And if his example prevail upon them, must answer both for *their* disobedience, and *his own*.

*Seet. 20.* Having upon the grounds aforesaid come to a settlement of my Opinion in the *Duties of Religion*, I found my self concerned accordingly to guide *my Practice*. Which, in what manner I have done, and continue to do, and by *Gods* help, shall endeavour to do to my lives end, I come now to declare. And this, with the same freedom and plainness, that I have used in my former discourses.

*Seet. 21.* And first I make it my business upon the *Lords Day* and *Holy-days*, and *their Eves*, as also on *Wednesdays* and *Fridays*, when the *Litany* is read, if possibly I can, to come to Church at the beginning of Divine Service, or rather, if I can, a little before the beginning, that so I may prepare my self for the great Duty of Prayer; Calling to mind such sentences of Scripture, as seem most proper to stir up Devotion; such as those of  
the

## 42 The plain Mans way

the Psalmist; *I was glad, when they said unto me, We will go into the House of the Lord. I had rather be a Door-keeper in the House of my God, than to dwell in the Tents of Ungodliness. O how amiable are thy dwellings, O Lord of Hosts!* and the like; as also those other, which I have before set down concerning Prayer. When the Service begins, having put my self into the posture of Prayer, I attend carefully to the Minister, repeating distinctly the Responses, and with earnest fervour and *aloud* saying, *Amen*, at the close of each Collect. Also in the Psalms and Hymns, not only lifting up my heart in thankful acknowledgements to God for his mercies, and concluding with affectionate attribution of *Glory to Father, Son, and Holy Ghost*, but also, according as I am commanded, *Psal. 95. 2.* making in this part of Worship a joyful noise to him; *There*, where alternation is in use, by repeating every other Verse: where not so, if I have a Book before me,

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me, by reading all along with the Minister, so loud at least, as to be heard by those next me. If no Book, then out of his mouth and my own memory, framing, by good attention, all or most of the words and sentences, as he most leisurely utters them to the understanding of all the Congregation. A way, which they also, who are wholly unletter'd, may, if they will, take for worthy joyning with the Congregation in this part of the Worship; and which some such are known to have done so successfully, that, after long and much heeding, whensoever they have heard any Verse quoted out of the *Psalter*, they have been able to say, to what day of the Month, though not to what *Psalme* it did and does belong. When the Lessons are read, I hearken with Reverence and Attention, considering that *the Almighty God of Heaven and Earth* speaks to me, and that not the descants of men talking out of the Pulpit, but *this indeed* is the Word of God, and the Preaching of it; C which,

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which, if it work not upon us, whatever we may think to the contrary, most true it is (for our Saviour has said it) *We would not be perswaded, though one should rise from the dead.* Such value therefore I have for this no less ancient than true Preaching, (Act. 15. 21. *Moses preached, being read in the Synagogues every Sabbath day.*) that I think the Service very compleat, though there happen to be no Sermon. But if there be one, I very gladly attend unto it, not minding so much the skill or eloquence of the Preacher, as the Duties he recommends; never taking upon me to judge or discommend the meanest performance, not only because all such doing has much of sin in it, but also because some good may be gathered from the slightest discourse, that can be made. Besides, I do often charge my self to take heed of that Mother-mistake, wherewith so many both heretofore have been, and still are carried away and abused; *That the great end of go-*  
*ing*



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ing to Church, is to hear and learn ;  
Or, That that is the rightest Way and  
truest Church, where there is most and  
most powerful Preaching. For who-  
ever they be, thus opinionated of, and  
thus affected to, the under end of Reli-  
gious Assemblies, constant to the pub-  
lick Meetings, I daily see, they will  
not long be ; Be the Minister of the  
place never so sound and powerful in  
his Preaching and Catechizings ; and  
in his life never so innocent, blameless,  
and inoffensive. But when the great  
Ends are by people believingly and re-  
ligiously thought on ; such as, *Prayer*  
*and Praise*, and the chief Sacrifice of  
*Praise*, the *Communion*, and keeping up  
*Christian Unity and Communion*, and  
*bearing the Word* distinctly red, as a  
part of Worship (there being no truer  
Worship and Honour to God in this  
World, than from the heart to acknow-  
ledge and believe that *the Bible is the*  
*Will and Word of the Living God*) and  
the like : Then be the Preaching and  
Catechizing never so mean, yet, for  
these

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these perpetual and never failing ends, meet Believers will; and in their meetings give that glory to God, and benefit to their own Souls, which in them God hath so mercifully designed to himself and them.

*Seet. 22.* After the Service is finish't, I reverently depart out of the Church, and being returned home, imploy what vacant time I have in reading my self, and in hearing my Servants and Children repeat their Catechism, and read the Scriptures and other good Books, especially those Scriptures, which they heard red in the Church, the Lessons, and Epistle and Gospel for the day; Because more conform sure are they to the mind of God and his Church in this part of the publick Worship (the Lessons, Epistle and Gospel) who in the Church do not read them along with the Minister, but only hear them read, as a part of Worship; And at home only read them their selves; *Alwaies* looking out, and pitching up-on, and being affected with some one

or

or other special sentence, for their special pondering all the week after. For I do not think the business of the Day dispatch't at Church, or in two or three hours ; Because, though *the Judaical keeping of the Sabbath be now out dated*, Yet the Reason of the Service ( the dedicating a part of our time to God, who gives us that and all things else ) is now of as much force as ever ; nay now has stronger obligations, forasmuch as the remembrance of the New Creation is superadded to the Old ; and the deliverance from the servitude of the spiritual *Pharaoh*, is to be acknowledged by us *Christians*, beyond the Rescue from the *Egyptian Bondage*, which the *Jews* were concerned in.

*Seet. 23.* But if the *Lords Day* or other *Festival of the Church*, which requires a more solemn attendance, happen to have also the *holy Sacrament of the Eucharist* administred upon it, I sail not ( as upon divers other Accounts, so especially because of the great Ends and Benefits of worthy Receiving,

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lately shewed unto me ) to partake thereof ; and accordingly, *By Meditation and Prayer and holy Resolution, and such short Examination of my self, as presently I shall express, endeavour to prepare my self for the Reception of it ;* considering what befel those Guests, who, being invited to the Supper of their Lord , excused themselves upon the Account of their secular imployments ; Remembring also, what became of him, who did come, but *without a Wedding Garment ;* and how unreasonable a thing it is to take care for our daily bread, which nourishes the body, but have no regard of that bread, by which our Souls are nourished to Eternal life; Especially, since it was the dying Precept of our Saviour, *That, as often (which certainly would be at least thrice in the year ) as we did it, we should do it in remembrance of him.*

Sect. 24. In reference to Private Devotion ; Besides, that every morning immediately before Breakfast ( according to the directions of a little Printed

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ted Paper, Entitled, The Family-Prayers of those poor Christians, who in Court, and Country, In Cities, Towns, Cottages, and Farm-houses, are in good earnest with Religion ) I call all my Family together, or as many as can be had, and cause them to say with me with a loud voice, All of us, and upon our knees, these four Devotions, 1. *In the Name of the Father, and of the Son, and of the Holy Ghost, Amen.* 2. *Our Father*——— 3. *Glory be to the Father, and to the Son, and to the Holy Ghost ; As it was in the Beginning, is now, and ever shall be world without end, Amen.* And 4. *The Grace of our Lord Jesus Christ, and*———; And besides that every Night, before we go to bed, We pray, upon Mondaies, Tuesdaies, Thursdaies and Saturdaies, by part of the Evening Service, as on Wednesdaies and Fridaies, by the Litaney ( our mean condition allowing vacancy for these things, though it do not for any other Solemn Returns of Prayer ) I say, Besides these Family-Prayers,

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ers, I singly address my self to seek the face of God, after this manner ; So soon as I awake, I lift up my heart in short Ejaculations to the Divine Goodness, who has brought me to the beginning of the day, desiring his blessing in all the occurrents of it ; And having slipt on my Cloaths, before I go out of my Lodging-Cote, I kneel me down, and in the hearing of all that are awake ( on purpose that they also, when up, may not be abashed to do so to ; and indeed use will make them constant, and think, it is expected from them by man as well as God ) in the hearing, I say, of all that are awake, I pray over *the Lords Prayer, the Collects for the Morning, for the Kings Majesty, for the Royal Family, for the Clergy and People, and for all conditions of men, with the short Collect that follows it, and the General Thanksgiving ;* Remembring it to be a particular duty of Christians to pray for *Kings and all in Authority ; and unto Prayer to add Thanksgiving.* In all which

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which I more especially remember my Friends and Family, Kindred and Benefactors, my Landlord, and the Minister of my Parish, who is my Spiritual Father; as also my Enemies, those greatest Benefactors, who are sure to tell me of my faults; and give me cause to walk more warily both towards God and men, than otherwise I should. Or, if the weather be extream cold, or I find my self not right well, or when there is any like occasion, for the ends, and in the manner but now expressed, I perform this Devotion lying in Bed, not without this and other-like Scripture-encouragements for such my doing; *my mouth shall praise thee with joyful lips, when I remember thee in my bed, and meditate on thee in the night watches.* Psal. 63. v. 5, 6.

Seet. 25. Having thus, acceptedly, I verily believe, from a man of my condition, blessed and armed my self for the business of that Morning; I set forward, with what speed I can, to my employment, and continue at my labours,

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labours, till Breakfast time; which taken not without the aforementioned Devotions before, and some short Grace (to my self at least) after; ere it be Noon, I make to my self leisure if possibly I can, for a second and more large return to Prayer, which I use according to the Liturgy, adding now the Psalms for the Day, which I omitted in the Morning. And I the rather *keep to a set Form*, not only upon the grounds above produced, but also, because I have found by manifold experience, That, when I have left my self to such Prayers and desires, as I have been able to put forth upon the sudden, I have still been apt to be very broken, imperfect, loose, and disorderly in them; and by running out into impertinencies, to spend more time in my Offices, than I could well spare; (though upon a just account shorter, than they should be.) And yet to a *set Form* I am not so resolutely addicted, as not upon emergent occasions, and when I find my Soul enlarged, to



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*pour it out, as God by his grace enables me.* But I say, ordinarily and of course I use none but Forms. And the Form I use is *the Liturgy of the Church*, not only because it is the best, for its matter and composition, that I can find; but thereby to own my self a Member of that Holy Community, and also to gain the advantage of joyn-  
ing in the same Prayers, and at the very same time, with many thousands, who throughout the whole Nation present their Supplications before the Throne of Grace, in the same words with me, as but now was said, and at the same time. For though in going over this Office, I am all alone, yet by reason of that Article, *The Communion of Saints*, I do sure properly enough say *our* and *our*, and *we* and *we*, and *us* and *us*, in all the other Prayers, as well as in that Prayer of Prayers, *The Lords Prayer*.

SECT. 26. Instead therefore of a Closet, at the time aforesaid, I repair into some private place in or about my House;

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House ; Or, if I happen to be at work in the Field, some unfrequented Hedge, or Brake, or Copse ; And there, either kneeling, or standing, or lying down, as I may ( for I find all these postures approved in Scripture for Prayers and Praises ) I begin my devotion with one or more of the sentences of Scripture at the beginning of the *Liturgy* : And proceeding to the Confession, which I repeat with the greatest humility and most affectionate concernment, that I can ; I wholly skip over the Absolution, as not to be pronounced by me to my self or any other, but to me and others only by the Priest. But for the Lords Prayer, the Versicles annexed, with their Answers, and *Gloria Patri* ; these I look upon as the most weighty parts of my task ; and do therefore with the greatest heats, that I can raise my heart unto, present them to my God, in the behalf of all others, as well as of my self and Family. Whereunto when I add the *Venite* and *Psalms* for the whole day, I do not only read them with

## of Worship & Practice. 55

with attention, so as to understand and consider them as I go; but my great care is to pray them over, and with earnestness of heart to offer them up to Heaven in Acts of Worship; or, in one word, *to worship by them*. This done, I proceed to acting my Faith upon the Creed, and to praying over the remaining Prayers according to the Order of the Church, save only that I omit the Prayer next before, *The Grace of our Lord Jesus Christ*, as being to be said by none but by a Congregation of two or three at the least; and where there are Versicles and Answers, I, having none to answer, make one very short, but very pithy and effective Prayer of them. All which, unless I foolishly give my self leave to trifle and play with aliene and vain thoughts, is fully dispatcht in one quarter of an hour, which, as it is a considerable time to a poor Husbandman, so may it well be made up by industrious labour in the rest of the day. But if any necessary, unexpected, undeserrable occasion do  
not

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not give me leave to pray this quarter of an hour, I then make no doubt nor scruple at all to omit It, for this one turn ; As well knowing, That in such cases God undoubtedly accepts the full purpose of Heart instead of the Actual Performance ; Because from It, not my own undisposedness, but his wise disposal and Providence withdrew me. And, to say truth, This thought and Notion was It, that was upon my Spirit, when a little before, *If possible*, I said, *Every day before Noon I make to my self leisure, for this task of Humiliation and devotion ;* As much as to say, when upon occasion I cannot do It, I ought to let It alone. . Though I must needs say, If I deal truly and sincerely between God and my own soul , such Occasions are not frequent.

*Seet. 27.* And what I thus practise my self, I also recommend to my Children and Servants, remembering, That among the Reasons given by God for his Blessing of *Abraham*, and  
making

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making him a great Nation, This is particularly assigned, That he would teach his Household to fear the Lord. To them therefore I allow alwaies one quarter of an hour after Break-fast, charging them at that time to get themselves into some privacy or other, and there seek the Face of God, as they can, if they cannot, as is best. And if thus favoured and guided, they do nothing in very deed of what they are directed to do, themselves are in all the fault; I and my business are free from it.

*Seet.* 28. And whereas Country people not used to the power of Godliness, are apt to be ashamed to be observed to retire unto, or much more to be reprehended in their Devotions; I have not failed often to mind them, that it is better by far, to endure the Lip and Leering of Fools for a day or two (which, when they have once or twice despised, they shall be troubled with no more) than the never ending shame and confusion, which will be  
the

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the portion of the Ungodly in Hell. And as to those, who could not read, I have by all means encouraged them to get by heart, either all or as many of the Prayers of the Church, which are of constant use, as their memories would retain; assuring them, that their Souls are as precious to God, and were redeemed by as great a price, as the Souls of the learnedst Doctors, or greatest Princes: and ought to be as dear to themselves; *The whole World not being a valuable price for one single Soul.* And till this stock of Prayers they are provided of, I assure them, That the Lords Prayer, said over devoutly seven times, will be to their God very acceptable worship; first, for the Holy Catholique Church; secondly, for our own King, Church and Nation; thirdly, for the Parish and Minister where they are; fourthly, for the Family, whereof they are members for the time; fifthly, for their Enemies; sixthly, for their nearest Friends; and last of All, for themselves: All the  
seven

seven times, thinking of these seven several Objects of their charity, *all the time* that That Prayer of Prayers they offer up unto their God for any one of them.

*Seet. 29.* And here I cannot but with greatest thankfulness of heart recount my past and present Condition. For, about forty years ago, when I was able to make one at all business, I was advised to keep a Teem, though my own poor Estate were not the fourth part of a Drift; Yet this course being most advisable, I undertook it, and was thereby necessitated to keep Servants, with whom I dealt, as others did; that is, suffered them to do even what themselves listed, as to what concerned their Souls. And then seldom or never could I get any thing done, except my eye were over them. And if I or my Wife chanced to be abroad, at our return we were likely to be welcom'd home with the news of some ill accident or other from their negligence or disorder. But after that it pleased  
God

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God to direct me into the way I am now in, of practising my self, and engaging my Household to the *Service* of God, I find *my own* much better performed. For, if I or my Wife, or both of us goto a Fair or Market, and leave work to do, we are sure to find it well done, the Cattel and little Ones, *when we had them*, and House in as good order, as if neither of us had been from home. And, if some of them happen to loyter a little, I can then discern them to be ashamed and sorry for their neglect, and more angry at themselves, than I can be with them for it. So that in many temporal respects, I have found it most true, that Godliness is great gain, and the only way to have good Servants, is first to make them good Christians.

*Seet. 30.* I have hitherto rendered an account of my daily practice in the Duty of Prayer, both as to my self and Family. Besides this, whilst I am at my work, I cease not by short Ejacu-



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Ejaculations to lift up my heart unto God, desiring him to have mercy on me, to encrease my Faith, to teach me to number my daies, and the like. And the more to engage my mind to good thoughts and a Conversation in Heaven; whatsoever business I am about, I recollect those Reflections, which the Spirit of God in the Holy Scripture hath made upon that particular work and business. If I am Plowing, I call to mind the gentle Curse laid upon *Adam of eating bread in the sweat of his brows*. The Parable of the Sower, and the Kingdom of Heaven compared to a Field; The command of the Prophet, *to break up the fallow ground of the heart, and not to sow among Thorns*, and the like. When I am with my Cattel, I remember that saying of the Prophet, *The Ox knoweth his Owner, and the Ass his Masters Crib*; that of David, *Be not like to Horse and Mule, which have no understanding*; That of our Saviour, *I am the good Shepherd*, and the like. And indeed,

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indeed, it so falls out, that there is no one part of the Husbandmans Employ-ment, which is not some way or other owned in the Holy Scripture ; As if it had been the purpose of Almighty God, to encourage that despised and laborious Calling, by expressing the great Mysteries of Godliness, in Parables and Similitudes taken thence : Our Saviour himself not disdaining to be called a *Shepherd*, and God the Father, a *Husbandman*.

*Sett.* 31. All this, especially upon Sundaies and Communion-daies, that I and all my Family, may the more acceptedly and successfully perform, I lay the greatest charge I can upon my self and them, for these two things; First, That in none of our Worship, Publick or Private, we be wanting to our selves for raising our *inward* Worship, by obliging our selves to greatest care and continual practice of the *outward*, in prostration of Body, in bended knees, in hands and eyes lifted up to Heaven, in sighs and groans, in tying our selves,

some-

of Worship & Practice. 63

sometimes at least, to say the very words of all the Prayers and Praises, after the mouth of the Company, and other like outward, both advantages and indications of inward Devotion; As well knowing, that a great number of Scriptures, besides those before, many by way of Example, and not a few also by way of Rule, do call to us for this prudence: Nothing being more necessary to be averted in religious Offices, than their degenerating, for want of these Enlivenings, into heartless dispirited Recitations, or meer Lip labours: Or which is much worse, into being at Church, but *not being at Prayers*. Besides, plentiful experience hath given this in for a most certain truth, That, though sometimes there may be outward Devotion, when there is no inward, yet never is there inward Devotion without some part or other of the outward. Secondly, I lay it in great charge upon my self and them, That every Sunday morning, especially if it be a Communion-day, we do  
not

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not any of us lie the longer in Bed, because it is Holy-day, but rather go to bed a little the sooner on the over-night, on purpose that being gotten up a little the earlier that Morning, and having dispatcht all our works of necessity and common honesty, we may every one of us get himself or her self into some privacy before Prayer time; And there having by Faith set our selves as in the presence of God, every one to do as I do; that is, First I offer up unto God the Lords Prayer, at the end of every Petition thinking of my self chiefly, if not only; Then, the Prayer before the Commandments, changing only, *the thoughts of our hearts, into the thoughts of my heart;* and, *that we may perfectly love thee,* into, *that I may perfectly love thee:* And this done, I do most humbly rehearse every Commandment; and after the rehearsal, say, *Lord have mercy upon me, in respect of my violations of this first, second, third, &c. Commandment, whatsoever they are or have been,*

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been ; And for the time to come, incline my heart to keep this first, second, third, &c. Commandment, in the full extent and true meaning thereof : Be-  
 thinking my self, and calling to mind, and in words uttering, as I can, my latest breaches of every Commandment ; And after all, *Lord have mercy upon me, and write all these thy Laws in my heart, Lord I beseech thee.*  
 Then, one of the Prayers for the King ; And after, I do the best I can, to act my Faith upon the Nicene Creed, by a most steddy and believing rehearsal of it thus ; *I believe in one God—— And in one Lord Jesus—— And I believe in the Holy—— And I believe one Catholick and——* Concluding with this Scripture Ejaculation ; *I believe, Lord, help my unbelief ; And give unto me I beseech thee, O Lord, That I may in very deed believe in God the Father, as the Maker of me and all the World ; In God the Son, as the Redeemer of me and all Mankind ; and in God the Holy*

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ly Ghost, as the Sanctifier of me and of all the Elect people of God ; And that I may know Christ Jesus, and the Power of his Resurrection, and the fellowship of his Suffering, being made conformable unto his Death, that I may attain unto the Resurrection of the dead, Amen. And these things done ( in about half a quarter of an hour ) I make no doubt at all but this is real examining and acting my Faith and Repen- tance ; Sure I am, as much as the busie life of Country people, ordinarily and for constancy can attain unto. But let me add , That after long use of examining my self by the Command- ments in this Way, I am now, I know not how, unless by Gods immediate suggestion, come to do It in a way, not only much more expedire , but also much more affecting to my soul and affections, than this has been ; thus : Try me O God, and search the ground of my heart : Prove me and examine my thoughts, look well, if there be any way of wickedness in me ; and lead me

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in the way everlasting. [Psal. 139. the two last verses.]

*O thou that hearest Prayers ; unto thee shall all flesh come. [Psal. 65. v. 2.]* Even such sinful flesh and Blood, as I am, so that I believe the Gospel, and repent me of my sin, and take Christ Jesus for my Lord, and his Gospel for my Rule of life ; As Lord, I thank thee, in some measure I do.

*Our Father, which art in Heaven ; Hallowed ———*

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid ; Cleanse the thoughts of my heart by the Inspiration of thy Blessed Spirit, that I may perfectly love thee and worthily magnifie thy Holy Name, through Christ our Lord. Amen.

*God spake these words and said, I am the Lord thy God, which brought thee out of the Land of Egypt, out of the house of Bondage ; Thou shalt have no other Gods, but me. Lord have mercy*

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upon

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upon me in respect of my Ignorance, unbelief, hardness of heart, and disobediences, and what other violations of this first Commandment.

Lord have mercy upon me in respect of my false worship, or no worship, and what other violations of the second Commandment.

Lord have mercy upon me in respect of my breaking my promissory Vows, Oaths and Engagements, whether to God, or man, and what other violations of the third Commandment.

Lord have mercy upon me in respect of my profanation of the Day dedicated to thy Publick Worship and Service, and what other violations of the fourth Commandment.

Lord have mercy upon me in respect of my not rendring that Honour, maintenance, obedience, Reverence, and support to all my Superiours in Family, Church, and State, and what other violations of the fifth Commandment.

Lord



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Lord——in respect of my violence and blood-shed, whether by will, with, word or deed, and what other violations of the sixth Commandment.

Lord——in respect of my uncleanneses and Carnalities, and what other violations of the seventh Commandment.

Lord——in respect of my Rapine and Injustice, and what other violations of the eighth Commandment.

Lord——in respect of my backbiting, slandering, evil-speaking, lying, vanity and false-witnessing, and what other violations of the ninth Commandment.

Lord——in respect of my defrauding, intercepting, and interverting the Estate or any Good of Any other, and what other violations of this tenth Commandment.

O Lord have mercy upon me in respect of all my violations of all these ten Commandments, whatsoever they are or have been; and for the time to come, encline my heart to keep them

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All, in the full extent and true meaning of them : and write all these thy Laws in my heart, Lord I beseech thee.

And then as before in the sixty fifth page ; *One of the Prayers for the Church and King ; And after I do the best I can , to act my Faith——and so forward to these words, ——can attain unto,* in page the sixty sixth.

This also with a very little change is my way of Intercession, first, For the Catholique Church, and See of Rome, every Tuesday ; Next for our King, and all his Dominions, every Thursday ; and last of all for the Minister and Parish where I am , every Saturday. Or for Any One in the Parish, or elsewhere, who, by reason of sickness or any other great Calamity or Danger, is in great need of the Prayers of me, and all Believers ; thus ;

I am not worthy O Lord, to pray for my self ; yet forasmuch as thou hast commanded me to pray for others also, therefore I pray unto thee in the behalf of the Holy Catholique Church,  
and

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and particularly in behalf of the See of Rome :

Try *them* O God, and search the ground of *their* Heart, prove *them* and examine *their* thoughts.

Look well if there be any way of wickedness in *them* : and lead *them* in the way of everlasting.

O thou that hearest prayers, unto thee shall all flesh come ; Even such sinful flesh and blood, as I am, for *others as well as my self* ; so that I believe the Gospel, and repent me of my sin, and take Christ Jesus for my Lord, and his Gospel for my Rule of life ; As Lord I thank thee, in some measure I do.

*Our Father which art in Heaven ; Hallowed* —thinking all the while upon the holy Catholique Church, and more especially upon the See of Rome.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid ; Cleanse the thoughts of the *Hearts of the Holy Catholique Church, and particularly of the*

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*See of Rome*, by the Inspiration of thy Holy Spirit, that *they* may perfectly love thee, and worthily magnifie thy Holy Name, through Christ our Lord. Amen.

*God spake these words and said, I am the Lord thy God, who have brought thee out of the Land of Egypt, out of the House of Bondage ; Thou shalt have no other Gods but me. Lord have mercy upon the Holy Catholique Church, and particularly upon the See of Rome, in respect of their Ignorance, Unbelief, Disobediences, and what other violations of this first Commandment.*

Lord have mercy upon them, in respect of their false worship and no worship, and what other violations of the second Commandment.

Lord have mercy upon them, in respect of their breaking their promissory Vows, Oaths, and Engagements, whether to God, or man, and what other violations of the third Commandment.

Lord

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Lord have mercy upon them in respect of their profanation of the Day dedicated to thy Publick Worship and Service, and what other violations of the fourth Commandment.

Lord have mercy upon them in respect of their not rendering that Honour, Maintenance, Obedience, Reverence, and support to all their Superiours in Family, Church, and State, and what other violations of the fifth Commandment.

Lord have mercy upon them in respect of their Violence and Bloodshed, whether by will, wish, word or deed, and what other violations of the sixth Commandment

Lord have mercy upon them in respect of their uncleannesses and Carnalities, and what other violations of the seventh Commandment.

Lord have mercy upon them in respect of their Rapine and Injustice, and what other violations of the eighth Commandment.

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Lord have mercy upon them, in respect of their lying, vanity, false-witnessing, backbiting, slandering and evil-speaking, and what other violations of the ninth Commandment.

Lord have mercy upon them in respect of their defrauding, intercepting and interverting the Estate, or any Good of Any other, and what other violations of the tenth Commandment.

O Lord have mercy upon them in respect of all their violations of all these ten Words, whatsoever they are or have been; And for the time to come, incline their Hearts to keep them All, in the full extent and true meaning of them; and write all these thy Laws in their hearts, Lord I beseech thee.

*Almighty God, whose Kingdom is Everlasting and Power infinite, have mercy upon the whole Church; and so rule the Heart of thy chosen Servant Charles, our—*

The Holy Catholique Church, O Lord, and particularly the See of Rome do profess to believe; Do thou, O Lord, help

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help their unbelief ; And give unto them, not only in word and tongue, but in deed and truth, that they may believe in One God the Father Almighty, maker of Heaven and Earth, and of all things visible and invisible ; And in One Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds , God of God, light——That for us men, and for our Salvation He came down from Heaven ; and was incarnate by the Holy——And that He shall come again with glory to judge——That they may believe in the Holy Ghost, the Lord——that He proceedeth from the Father and the Son, and that with the Father and the Son He is worshipped, glorified ; and that He spake by the Prophets. That they may believe One Catholique and Apostolique Church. That they may acknowledge One Baptism for the remission of sins ; That they may look for the Resurrection of the Dead, and the life of the world to come. Amen.

They Believe ; Lord help their unbelief ;

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liefe; and give unto them not only in word and tongue, but in deed and truth to believe in God the Father, as the maker of them and of all the world; In God the Son, as the Redeemer of them and of all mankind; And in God the Holy Ghost as the Sanctifier of them and of all the Elect People of God: That they may know Christ Jesus and the Power of his Resurrection, and the fellowship of his sufferings, being made conformable to his Death, That they may attain unto the Resurrection of the Dead.

So also, with those little changes, that are obvious, upon Thursdaies, and Saturdaies, in behalf of these before named; This being no doubt Intercession, no less powerful for All, than Easie unto All, me and all others of the poorer sort, if we have but Hearts and Charity, to be so good for half a quarter of an Hour, to All others, as we may and ought to be: For more than half a quarter of an Hour about this task I do not bestow; though the benefit, I am assured, will be Eternal, and the



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the Honour of It wonderful; When at the last Judgement Christ shall give testimony before all the world, That for the sake of me and the rest his unfained servants crying and calling unto him, Night and Day, and giving Him no Rest, He did not deal with his Creature, as It deserved, withheld his Judgements from It, &c.

But these things about Intercession, by the Way, and in a Parenthesis, as it were; whereof my Reader haply may make some use. Now therefore I resume the conclusion of my Account of the Preparation, which I and my Family use, in order to our better Sanctifying the Lords Day. For, as I was about to say, After it, as now has been declared, We betake our selves to the Church, so as to be sure to be there some little time before the beginning, as before I have noted; nor any being suffered to stay behind, unless one perhaps, to look to the house and keep the Pot boiling; as heretofore to look to the little ones; And this (to note this also

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also by the way ) upon this consideration ; Because, whilst very Infants, I have ever thought it best, they should be kept at home ;. And that, because the Children and little ones, that are invited to praise the Lord, are not meer Infants, I conceive, but such Children, as those in Saint *Matthew*, who the Text plainly saith, cryed in the Temple, saying, *Hosanna to the Son of David*, Mat. 21. v. 15.

Seck. 32. Besides these necessary commanded worships on the Lords day, and at other times, There have been indeed formerly about us, several Lectures in the Market Towns, as there also have been and are divers Conventicles and private Meetings, which I know many of my Neighbours have and do still frequent, and judge others for not doing in like manner ; and much repine at their restraint : But for my part I am not satisfied, but that the same Commandment which enjoins to rest on the Sabbath Day, does peremptorily give in charge *six daies to labour*, (unless  
God

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**I** God by his Church hath or doth otherwise determine of us : ) and I fear that at the great day, an account must be given for *the iniquities of these our holy things* ; not only for the *pride, singularity, Schism and Rebellion*, of such *Assembling* ; but even for *mispending* that time in *Hearing*, which should have been spent in *doing* ; and that many who cry *Lord, Lord*, and think they have great familiarity with God, shall be sent back with *I know you not*, depart from me ye workers of iniquity, Luke 13.

*Seck. 33.* But besides the ordinary Duties of Piety, we have in the Holy Scripture evident mention of divers extraordinary ; such as are *Fasting and Humiliation, Praise and Thanksgiving*, resignation into Gods hand in case of sickness ; and lastly, preparation for Death ; in all which I cannot but think my self exceedingly concerned. And as to the first, although to a poor man, his whole life is some kind of abstinence, and a perpetual *Lent.* ; yet sure our  
Savi-

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Saviour saying to his Disciples, who were *no less poor*, Mat. 6. *When you fast, &c.* supposes that Duty to reach unto such; Besides, if poor men have sins to repent of, there is self *revenge* and the Acts of Mortification to be performed according to the saying of the Apostle, 2 Cor. 7. And as for Praise and Thanksgiving for mercies received, this is not only a duty of natural gratitude, but the highest Act of Worship, and the business of Eternity in Heaven: according to that saying of the Psalmist, *Who offereth praise, he honoureth me.* But then if I am seized by sickness, I look upon it as Gods immediate hand and Visitation; making it my endeavour, *while my strength and understanding remain with me*, to set my House in order, and do justice to my Family, in leaving to them what God has blest me with; for I observe, that for want of timely care herein, the Testaments of the dead are generally the Wills, nay the Knavery of the living. Having done this, I lay aside all  
earthly.

o<sup>r</sup> Worship & Practice. 81

earthly Cares, and prepare for my last account ; and think my self more concerned to send for the Physician of my Soul, the Minister, than the other for my Body, though that I do not omit. It is the direction of St. James, that if any one be sick he should send for the Elders or Ministers of the Church, Jam. 5. And though possibly my proper Minister may not be either so pious or so learned as it were to be wish'd ; yet since it is his Office to pray for the people, and to bless in Gods Name : I have all reason to assure my self that his Ministrations both of Prayers and Sacrament shall be beneficial to me ; and I may be saved by the preaching of him, who himself is a cast-away, 1 Cor. 9. 27.

Se<sup>c</sup>t. 34. Having given this account of my Duty to God ; I am next to speak of that great remaining part, which concerns my Neighbour ; Whether he be my Superiour, the Prince and Magistrate ; Or Equal, my friend and fellow Subject. And concerning the  
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former I was guided by these and the like Scriptures ; *My Son, fear thou the Lord and the King, and meddle not with them that are given to change : for their destruction shall rise suddenly, and who knoweth the ruine of them both ?* Prov. 24. vers. 21, 22. *Curse not the King, no not in thy thought,* Eccles. 10. 20. *Fear God, honour the King. The King, as Supreme ; and Governours, as those that are sent by him,* 1 Pet. 2. vers. 17. 13, 14. *Ye must needs be subject, not only for wrath, but also for Conscience sake,* Rom. 13. vers. 5. *They that resist, shall receive to themselves damnation,* v. 2. And when I consider how many misguided Souls have not only been engaged in open Rebellion against the Lords Anointed, spilt the blood of others and their own in that unhappy quarrel ; but continue to this day justifying themselves in every thing they did ; As I am astonish'd at so desperate perverseness ; I also find my self obliged to lift up my heart with all  
 thank

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thankfulness to God, who has withheld me from being led into this temptation; and throughout the late troubles, kept me back not only from lifting up my hand against the late King, but from owning or abetting that side and party, even when it flourisht most, and seemed at once to be both great godliness and great gain.

*Sect. 35.* As to my demeanour towards my fellow Subjects, the Scriptures which guide me, are such as these; *Seek peace and ensue it, Psal. 34. 13. If it is possible, as much as in you lieth, live peaceably with all men, Rom. 12. 18. Not rendring evil for evil, or railing for railing; but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit blessing, 1 Pet. 3. 9. Owe no man any thing, but to love one another, Rom. 13. 8. Withhold not good from them to whom it is due, when it is in the power of thine hand to do it, Prov. 3. 27. Whatsoever ye would that men should do unto you, do ye even so to them: for this is the*

*the*

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the Law and the Prophets, Mat. 7. 12. Set apart thy Tythes with gladness. Will a man rob God? But ye have robbed me. But ye say wherein have we robbed thee? In Tythes and Offerings, Mal. 3. vers. 8. Let no man defraud or over-reach his Brother in any matter, because that the Lord is the Avenger of all such, 1 Theff. 4. 6. Ballances of deceit, an abomination to the Lord, Prov. 11. 1. Let every man wherein he is called, therein abide with God, 1 Cor. 7. 24. Mind not high things, but sort with them of low degree, Rom. 12. 26. Thou shalt not go about a Tale-bearer, Levit. 19. 16. Nor busy-body in other mens matters, 1 Pet. 4. 15. &c.

Sect. 36. The Gospel being called the Gospel of Peace, and our Saviour, as the Prince thereof, making his first Proclamation by the mouth of the heavenly Host, That he was come to bring Peace to Earth, and good will towards men; his life and precepts still inculcating that Duty; and his dying Lega-



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cy being still the same largesse of Peace ; I fully convinc't my self of the importance of that Dury, believing it a sad exchange, which now adaies men make with such industry, who lose the certain possession of Unity and Peace, upon the expectation and pretence of Truth. Charity may indeed cover a multitude of sins ; But the knowing the Masters will, without a faithful doing of it, will only occasion the infliction of more, and more heavy stripes. And in the Apostles comparison, knowledge *puffeth up*, but charity edifies, *i. e. buildeth up* : The increase of the one being to sickness ; of the other to strength and use. Almighty God is himself one ; has given us one Mediator between himself and men, the Man Christ Jesus. There is likewise but one Faith, one Baptism, one Common Hope ; and all Christians he has made one by the nearest tye of Unity, to be members of the same Body, under Jesus Christ the Head. And certainly we have little value for our Profession, little sense of our Saviours

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viours honour, or of our own duty and concern, if we make a rupture here, and break through all those bonds of Unity, preferring a party beyond the whole, and the Being of *Paul, Apollos, or Cephas*, rather than of *Christ*.

*Sett.* 37. Next unto Charity I esteem Justice, which is a Duty so sacred, that my Alms is robbery without it ; The best actions which are founded in injury, being but such Sacrifices, as were offered in *Tophet*, where murder was the Oblation.

*Sett.* 38. A most common, but yet certain kind of injustice, is the non-payment of Debts ; A Theft, which has generally this aggravation, that breach of Faith and Promise is annexed to it. I therefore rather want, than borrow any thing, which I am not certainly enabled to pay ; And do rather undergo any inconvenience, than fail of being punctual to my Engagements, whether they be the standing ones, of Rent unto my Landlord, and payment of Common Rates ; or accidental ones, of pay-

payments at day upon chaffers or bargain-  
ing, or other Obligations by Bond or Spe-  
cialty ; And to this end am very sparing  
in undertaking any thing in reference to  
the future, as not knowing what a day  
may bring forth.

*Sect. 39.* Among my Debts I rec-  
kon that most incumbent duty of doing  
all the good I can to all persons, with  
whom I have to do ; esteeming it a  
great unkindness to my self as well as  
to my Neighbour, to forfeit the bene-  
fit and advantage of doing a good  
turn ; but a plain injustice towards God,  
who has made us Stewards and Dispen-  
sers of his good things ; and will punish  
the laying up our Talent in the Nap-  
kin, as if we had lavisht it away in riot  
and excess.

*Sect. 40.* The short and standing  
Rule both of Justice and Charity, I  
take to be the doing to others, whatso-  
ever we would have done to our selves :  
Than which nothing can be more equal,  
and nothing more applicable upon all  
emergent Accidents ; every the mean-  
est

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est Capacity knowing its own desires and expectations, and thereby also its own Duty ; for instance, If I in my extremity would not be destituted, let me see I never turn my face from any poor man : If I desire my self to be plainly and Christianly told of my mistakes and misadventures, let me be so true to the Fame and Reformation of my Neighbour, as not to tell others, but the offenders themselves only of their faults and failings : If I am not well pleased to be born down with loudness, impudence and confidence, let me never go about to baffle, amaze, and stun any body else. If I am grieved to be made story and Town-talk, let me do nothing towards making any man else so, &c.

*Sell.* 41. The payment of Tythes seems, I know, generally a great burthen, but I esteem it a great priviledge. It was the Villany of Cain to offer unto God the worst of his increase, but he must be a strange Wretch, who grudges the offering even of that.

Upon

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Upon reading of the Scripture I easily discern, that the Jews in their first and second Tythings, their first-Fruits, their Casual expiations for legal impurities (not to reckon their sin offerings and free Oblations and Vows, as also the Cities with their Territories belonging to the Priests and other Attendants upon the Altar) made a far more liberal disposal of their goods for Gods Service, than is now expected from us Christians. And yet the Apostle saies, that under the Evangelical Dispensation, as well as the Jewish; They that wait at the Altar, were to live of the Altar. And, however we think the meanest, most sordid pittance enough for them, he resolves them worthy, not only of single, but double honour. In short, seeing God gives me all, and requires a tenth, it must be a great baseness in me to refuse him that. The meer munificence of Benefactors gave them to God and his Church; The Law of the Land has made them the Inheritance of the Church; No man ever purchased the

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Propriety: No man pays Rent for that, with his other nine parts; so that I must be injurious to God and Man, and therewith to my own Soul, so far as Theft and Sacriledge can make me, if I withhold my Tythes.

*Sect. 42.* In making bargains I avoid all Art and Subtilty; neither discommend what I would buy, nor praise what I would sell; much less tell lies, or, what is the worst of robberies, using false weighes or measures, most justly styled an Abomination to God.

*Sect. 43.* My vocation being Husbandry, I wholly apply my self to it; knowing well, that, since I am no Statesman, it is not for me to trouble my head with State-affairs, or pick quarrels with my Superiours, whom Christianity commands me to obey and pray for. And since I am no Divine, I may not take upon me to determine of Questions in Religion, or to controul the Minister, who is over me in the Lord.

*Sect.*

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Ser. 44. Being Master of my own Family only, I may not meddle with the transactions in my Neighbours ; but must make a great Account at the Day of Judgement for my self and those depending on me ; and therefore need not clog my self with other unconcerning Reckonings. In my own Family indeed I am bold to see, that all live according to their Condition ; not suffering my Sons to be dress't up with Ribbands and Bables, titter for my Fore-Horse, than them ; nor my Daughters to be Hooded in Blackbags, or spruc'd up with Scarffs and Laces, as if they were not to sell their Butter and Cheese, but themselves at the Market. I know well that they, who are solicitous for their outside, have generally very little care for their better part within ; and it is most certain, that the next thing to Vanity, is Vice ; Extravagance in one kind multiplying it self to others, and ending at the last in the most open irregularities. Nor is it a wonder, so many Farmers now adays  
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should break, and throw up their bargains, since there are *so few*, who live as Farmers should do ; with industry and thrif.

*Sect. 45.* And whilst I adhere to my Calling, without departing from it, and avoid the diversions of meddling in the vocations or concerns of others ; I also decline, as much as honestly I may, these more legal Avocations of being employed as a Parish-Officer, a Constable, Tything-man, Church-warden, and the like. Where, besides the trouble and expence of the Employment, there is a great hazard of displeasing my Neighbours, and a greater of offending Almighty God ; for in them I must take a Corporal Oath to present all misdemeanours and offences, that come to my knowledge ; who keep disorders in their Houses ; who frequent such places ; who absent themselves from Divine Service ; and in a time, when there are so many Papists, so many Fanaticks, Atheists, and Drunkards in every Township and Parish, it



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is impossible with any pretence to truth or common honesty, to bring in the usual return, that all things are well and in good order. Not many years since, I was chosen Church-Warden, and seeing that there was no remedy, but serve I must ( it being just I should bear my share of burdens ; ) The first thing I did, was to declare openly, that I would return all persons without favour or connivence, according to my Articles. Nor was I worse than my word ; presenting the rich as well as the poor, the Popish and prophane as well as Fanatick Recusant : And was for my pains rail'd at as a busie, strait-lac'd Hypocritical Rogue, an Unneighbourly, troublesom Fellow, with a great deal of the like ill Language. But notwithstanding, I live, I thank God, still, and am as well thought on in the Parish, as those, who for quietness sake, forswore themselves, and chose rather to partake of other mens sins, than of their displeasure or ill will.

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*Sett.* 46. But with much more willingness I undertook the Office of Overseer of the Poor, and the constant trouble which went with it ; considering that, since by reason of my low condition, I had little means of being charitable and contributing to the relief of those, that were in distress ; I had the greater obligation, not to be sparing of my care and pains in their behalf. And one particular way, wherein I did befriend them, was, to pay the several allowances punctually, at the weeks end ; for I observed that disappointment of a day or two was a great oppression to them, who had only from hand to mouth, and who must either beg or steal, if they happened not to have their relief at the time, when it was due ; and therefore I rather wanted money, my self, or borrowed it for them, than see them lack. And, when I consider that the proceeding of the Day of Judgement is described by our Saviour, as depending upon the having fed the hungry, cloathed the naked, and visited the

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the sick and otherwise distressed ; I cannot but resolve it of exceeding great importance , to be enabled to make a Plea to the performance of these Duties : The having not done them to our Neighbour, being by our Lord expressly said, The Refusal of them unto him himself.

*Selt.* 47. Though hitherto I have in many words given an account of my own Actions and Concernments, which may justly lay me open to the charge of Impertinence and Folly ( The speaking of ones self being generally an effect of want of Wit ; ) Yet, if I find any good done by this Attempt, I have some other things to offer to my Generation. For I most willingly profess, I am a Fool ; and, if I see cause, will yet further be a Fool, for Christ his sake, and for the good of his little Ones. And thinking it reasonable that the discouragements of an unlearned man, should have the same effect among those of the same Level, as the reasonings of great Clerks among Scholars ; and hoping

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that God, who magnifies his strength in weakness, may give a blessing to my slender endeavour; I cannot repent of the trouble I have given my self in this Adventure, till I shall discern it utterly unuseful to Plain Country-men, such as I am, and for whom, if not only, yet chiefly, it was designed. In the meantime, I hope Almighty God will accept the Will for the Deed, and forgive the failing, not only of this writing, but of my whole life to. The which Prayer I have reason with the greater fervency to make, being now drawing towards my long home, and speedily to render an account of whatever has been done or omitted by me, since I came into the World. At which great Day, it will not be inquired how Rich, or how Honourable; but how Religious and Honest I have been; nor so much how Prudentially, as how Piously, Justly, and Soberly I have lived. God grant I may then appear faithful in the Husbandry of that Talent, which hath been committed to my Trust:  
That,

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That, though I am an unprofitable Servant, yet my defects being supplied by the Merits of my Saviour, and mercies of my Judge, I may be set at the right hand with the Innocent, though simple and unwary Sheep, and admitted into the Joy of my Lord, &c.

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F. I N I S.

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1915

# Advertisement.

Having Lately in the following Papers met with not only satisfaction, but comfort to, and thinking that many others may do so to; I have given leave of the Authour, That here added they Be.

The Inward and spiritual Grace of the two Sacraments; Or Four short Instructions for the People of England, Well to understand, and heartily to believe in order to our Becing, and continuing to be, Christians in good Earnest, With Annotations.

Sell. 1. Faith by Hearing, that is by Catechizing. Rom. 10. v. 17.

**T**He true and easie enarration of this Seripure, Faith by Hearing, and Hearing by the word of God, Is acknowledged to be this.

E. 5

Though

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Though the knowledge of God, as Creator, may be had by the Creature, yet the faith of God as Redeemer, cannot *ordinarily* be had but by Hearing, that is, either by the Oral Instruction, or Catechizing of Nurses, Parents, Masters, Dames or other Friends; Or else, by the *both* Catechizing and Preaching of Ministers

(1) *First Annotation.*

ordained. (') And that such Catechizing and Preaching, that is, such

Hearing there be, It is the Plain word of God in this place, and *Hearing by the word*, and in sundry like places.

Let us therefore not endure to be without Catechizing, as not in our private Families, so neither in our common Churches.

*Sect. 2. The inward Grace of Baptism.*

*2. What is the Inward and Spiritual Grace?*

A.



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A. *A Death unto sin* [ That is, the free forgiveness of all past sin ] *and a New birth unto righteousness:* [ That is, a secret power from the death and Resurrection of Jesus Christ, *Rom. 6. v. 4, 5, 6, 8.* and from the Holy Spirit, *1 Cor. 12. 13. Tit. 3. 5.* conveyed and put into the Soul ( by vertue of the Institution, and by vertue of this Scripture in this fixt to the Romans ) Enabling the Baptized to live according to the Name of Father, Son, and Holy Ghost, or, according to the Rule of the Gospel, whereinto he is Baptized. ] *For being by Nature born in sin, and the children of wrath* [ That is, subject and liable to the wrath of God ] *We are hereby* [ that is, by the Inward Grace of Baptism ] *made the children of Grace* [ that is, of the New Covenant, or, of Gods especial Grace and Favour. ]

### Some Scripture proofs.

( First, *Rom. 6. 7.* *For He that is dead* [ that is, out of the second and third

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third verses before He that is dead to  
sin in Baptism ] *is freed,*

( 2 ) *Second An-  
notation.*

or, as ( ' ) 'tis in the  
margent and Greek, *is  
justified from sin,* [ That

is, from all his past or former sin,  
*Rom. 3. 25.* ] And for the *New Birth  
unto Righteousness*, that also seems,  
though in other places of this chapter  
sufficiently intimated, yet most plainly,  
and fully taught in the 11. and 12. ver-  
ses. *Likewise reckon ye also your selves  
to be dead unto sin, but alive unto  
God, through Jesus Christ our Lord.  
Let not sin therefore reign in your mor-  
tal body, that ye should obey It in the  
Lusts thereof.* For doubtless the Apo-  
stle did not perswade them to reckon  
and think otherwise of themselves, than  
indeed things were with them; especi-  
ally, when thereupon He grounds that  
grave exhortation, v. 12. *Let not sin  
therefore reign in your mortal body,  
that——* Thereby plainly giving them  
to understand, that *therefore* does he so  
press them, because by the Grace of

Ba.

Baptism and the Covenant therein recited, They were not only enabled, but also engaged to oppose the reign of sin in their mortal bodies, though they could not the *Inexistence* and *Being* of It.

Second Proof. *Joh. 1. 33. This is He that Baptizeth with the Holy Ghost.*

Third Scripture-proof. *1 Cor. 12. 13. For by one Spirit are we all Baptized into one body.* He, saies the ancient Church upon the place, who hath made us to become one Body, and who hath regenerated us, is one and the same spirit. For one is not baptized by one spirit, and Another by Another spirit, but All by One and the same spirit. Nor only is He that Baptized us, One and the same Spirit, but He also, *into* whom, or *into* whose Name He hath Baptized us, is One also. *One Lord, One Faith, One Baptism, Ephes. 4. 5.* For, seeing by these two places, among many other, the Baptizers are Jesus Christ and his Spirit; What less thing than

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than Justification and Co-optation or Taking into the bosom of the Church, may so mighty and merciful Baptizers be thought to have wrought?

Fourth Scripture-proof. *Rom. 8. 30.* Moreover whom He did predestinate; them he also called; and whom He called, them he also justified: and whom He justified, them He also glorified.

The Primitive Church  
see Chrysostom upon the place, He justified, say they, by the Laver of Regeneration; and, whom He justified, He also glorified, He glorified, say they, by the Grace of the New Covenant and by their being adopted to be sons. For this is the great glory of Believers, That in this life they are the sons of God by Grace, ( ) and his true Church on Earth.  
( 3 ) Third Annotation.

Fifth. *Tit. 3. v. 5, 6.*  
—hath saved us by the washing of Regeneration, and of Renewing of the Holy Ghost: [hath saved us.]

su, ] that is, saith Mr. Mede, pa. 62. hath brought us into the state of Salvation.

The sixth and last proof (for this time ; ) That Article of the Nicene ( ) Creed, *I believe*

*One Baptism* [ that is, ( 4 ) Fourth An-  
One and the same Ba- notation.

ptism among all Christians never to be used but once ] *For the Remission of Sins* [ to wit, of all sins that are past, *Rom. 3. 25.* Of Original sin only, in Infants : But in Others, of all past sins whatsoever ; After, namely, the faith seriously professed in Baptism and therein no less seriously undertaken by them, to be their Rule of life for all time coming.

*Ipsas Tu Res crede : modos at negligere  
Rerum.*

*Quâ Ratione ? modo quonam ? quâ  
lique sequelâ ?*

*Docta cohors. à diis facti sunt Hæretici-  
sique.*

—The

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— The Things themselves Be-  
lieve,

Let bee the Howes and Whyes : lust to  
retrieve

The How and Why o'th' faith, so full  
doth store

With Atheists, Hereticks, the learned  
floore.

Dost See (saith St. Chrysostome up-  
on Romans, p. 149. of Savils Edition,  
line the seventh.) That this chiefly is  
the property of faith, that Believers ha-  
ving dismissed all such consequence, se-  
quels, Inference and deduction, as is  
here below, do look unto things that are  
above Nature, and throwing aside the  
weakness of Ratiocinations, do receive  
all things from the Power of God.

To which purpose also is the whole  
Ethicon after his second Homilie to that  
Epistle, p. 18. That we are to receive  
all things by faith and not by Ratiocina-  
tions, nor we require a Reason of the  
Commands and ordinances of God, but  
to Obey only.

Faith,

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Faith, faith One, is a sworn officer of the Great King, and has a key for every lock, that is fit to be opened. It forceth nothing, but where It cannot enter by full knowledge and comprehension, It stands without, and waiteth a fitter season, &c. Let faith also be the chief speaker in all your debates; And then the Result will be, that Carnal Reason and present sense (though very tenacious and stubborn) shall yield the cause and let you go.

Three Items or Submonitions. (1) (2) (3) Fifth Anno-  
tation.

Self. 3. Great good and no Hurt in Godfathers and Godmothers.

All the doubt and difficulty about Godfathers and Godmothers, does presently vanish, If we can but remember these few things;

1. That they stand not and answer not, for themselves and in their own persons,

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persons, but only as the Reprerentatives of the whole Church Catholique.

2. That they take nothing upon themselves, *as Godfathers* and Godmothers, but what did lie upon them before, *as Christians*; namely to admonish the Infant, when grown up, as occasion might be and should be. Which thing certainly Every Christian is bound to, as by many other Scriptures, so particularly by that, *When thou art converted, strengthen thy brethren,* Luk. 22.

3. That whereas All ought to be glad of handsome occasions to do good; Every one, that is zealous for God and souls will take it very kindly to be entreated thus to represent the whole Church at the Font, as upon diverse other Considerations, so this particularly, That they have one occasion more than they had before, To admonish the child, when grown, to do his duty. For doubtless Occasions and Opportunities of doing good, offer'd unto us, are to be lookt upon, as mercies and  
special



special Providences from God ; and not only *readily*, but also *thankfully* to be laid hold upon.

4. That they, that is, The Church, do not promise that the child shall *really and eventually* believe and do, as in the Baptismal vow ; But only that He shall *solemnly promise* so to do, when come to age ; and which in very deed He does do, every time He answers to the fourth Question in the Catechism ; but *most solemnly* at Confirmation.

5. That, if through the changing of Habitations, or any other Providence not preventable, Any one cannot admonish his little One, as He most desires, Then to his full satisfaction, let Him but call to mind, That those duties do lie upon all other Christians, who are at hand, and not at all upon Him : Because in that Case the performance of 'em is to him (6) *Sixth Annotation.* *morally Impossible.* (6)

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Sett. The Great ends  
( 7 ) Seventh An- and Benefits of Wor-  
notation. thy Receiving. ( 7 )

*Q. Why was the Sacrament of the Lords supper ordained ?*

*A. For the continual Remembrance of the sacrifice of the Death of Christ, and of the Benefits, which we receive thereby. [ Prolepsis. Not that Remem- bring is the only End of the Ordinance ( for there are many other, and those expressed in the very word ; and among other, these four.*

*1. That we annunciate and shew un- to the father the death of our Lord, un- til He come, 1 Cor. 11. 26. that is, till the Lord Jesus come to judge the Quick and dead ; that is to say, so long as the world endureth. ( 8 )*

( 8 ) Eighth An- In every of our Com-  
notation. munion we offer unto  
God that *One and the*  
*same offering,* which to Him our Lord  
Himself once offered upon the Cross,  
*Heb. 10. 14.* And this ( as in that very

text

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text the Apostle teacheth ) to our Perfection, that is, to our Justification and salvation, the only Perfection and Consummation of Believers. For in this service We do *visibly*, though not *audibly*, take upon us, though but dust and ashes, to tell our Maker to his face ( because Christ would have us to be so bold ) That He must needs forgive and save all us penitent Believers, Because to this end by his own Covenant, The Lord Jesus by his Death, hath made our full Atonement ; And that *this very* Death, in that way, which Christ hath taught us, We do now offer and present unto Him. Wherefore this whether *sacrifice or manner of Offering*, That He at any rate cannot reject or despise. ( 9 )

( 9 ) Ninth, Annotation.

2. That All the merits of the Body and Blood of Christ, may, in the very Act of Receiving, be applyed, set home and clapt close to the souls of all Worthy Receivers, as taught we are, not only

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only in the Answer to the third Question, (<sup>10</sup>) verily and

(10) Tenth Anno.  
tation.

indeed taken and received by the faithful in the Lords Supper,

but also in 1 Cor. 10. v. 16. *The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread, which we break, is it not the Communion of the Body of Christ? As if He should have said, without all doubt It is.*

3. That the Unity and Communion of Believers may be kept whole and entire. 1 Cor. 10. 17. *For we being many are One Bread and One Body.* And Chapter the 12. Verse the 13. *For by one spirit are we all baptized into One Body, whether we be Jews or Greeks, whether we be bound or free, and have been all made to drink into one spirit. Where observe we, first, the Power, by which All is done, The spirit of God in the Scripture promise, as well as in Himself.* Secondly, That Unity and Communion is here made the ends

of

## of Worship & Practice. 113

of both Sacraments. And thirdly, That the Sacrament it self, is made a means of Unity.——*To drink into one spirit.* As if He should have said, The very drinking in the Eucharist is a great means of *One spirit*, that is of Unity and Communion.

4. That all Receivers may bind themselves to a worthy Amendment of their life; In one word, To New life; according to their Baptismal Vow, ~~then~~ most solemnly renewed, ( by their solemn receiving of the Communion, or by their taking the Sacrament upon't, that so they will do; or else be most solemnly perjur'd )

For in that ( " ) Gospel Psalm, the ( 11 ) *Eleventh An-*  
fiftieth, verses the *notation.*  
fourteenth and fifteenth, compared with the fifth and last, The very spirit of God in *Prophecie* seems to teach very plainly, That All, who have made or struck a Covenant with their God, by the sacrifice of Praise, verse the fifth, that is, by our  
Eu-

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Eucharist or Communion, *are, in that respect,* most carefully to pay all their vows (and especially this great vow of Receiving) unto the most Highest. And so if they do, and then call upon Him in the time of trouble, any trouble whatsoever, but especially that great trouble, Death approaching; *Then* will He hear them, and *then* shall they honour Him, for his great Grace and goodness to them.

The words, these; *Offer unto God Thanksgiving [ or the Eucharist ] and pay thy vows [ therein ] unto the most Highest: And call upon me in the time of trouble: so will I hear thee, and thou shalt glorifie me.*

So that this Ordinance we are to look upon, as upon most other; that is, Not only as Confirming and Refreshing, but also as Converting and Reforming.)

As then we began to say, In this answer the Church seems thus to have spoken, Not that It conceived Remembering to be the whole and only End of the Ordinance, but because It saw that to

be

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be the End, which in the very Institution was expressly mentioned ( for it is the Business of a Catechism to propose not all things, but the Easiest and most undoubted. )

Some will say perhaps ; If Receiving, or, The Holy Communion hath so many great and gracious Ends, Effects and Purposes ; Why don't ye Ministers call us oftener to It ?

We answer directly with the Apostle ; *This will we do*, Heb. 6. 3. *when your Obedience is fulfilled*, 2 Cor. 10. v. 6. That is, When ye People shall be so devout, as hombly and heartily to desire it. But till then, We have most certain Directions from Jesus Christ, to let things be, as they are, rather than expose so dreadful mysteries to *that* scorn and contempt, as Christians of *unperfect Obedience*, and in such distracted times, as these, will be sure to put upon them. ]

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### The General Submonition, or Item.

Ever since Catechizing has been deemed unworthy of the same Care and regard, with Preaching; and Ever since the true meaning of *our* Church, or, *which is all one*, of the *ancient* Church, concerning the Inward and spiritual Grace of the two Sacraments, hath been for above this threescore years so generally forgotten, and unlearnt in *England*; And ever since Confirmation hath been neglected, or, which is all one in a manner, but perfunctorily and formally, certainly not so gravely, wistly, and staunchly administred, as it should have been [*Augustè, Curatè, Severè*:] From these calamitous Seductions unto this time, Religion and the Church have, every body sees, been under such Jealousies and suspicions, as are now advanced to plain Drollery, scoffing and contempt. Nor will it ever sure be otherwise, till the Generality can be brought




brought to understand and believe their Catechism, as in other points, so especially these three, That in Baptism there is really *A Death unto sin, and a New birth unto Righteousness*; and That *The Body and Blood of Christ* are verily and indeed *taken and received by the faithful in the Lords Supper*; And that Confirmation, upon a serious Profession gone before, is That, first, *where-upon* The sevenfold spirit is most certainly given;

Secondly, *By* which the greatest mischiefs and maladies of this Church are most effectually met with and cured.

Thirdly, *In* which every Bishop shall either settle in the right way, or reduce from the wrong, more by far in two months diligence, than all the Preachers in the Diocess, by their Preaching faculty, are like to do in the whole year, nay in many years.

In a word, thus; That concerning the two Sacraments, He both believe and do according to the afore-alleged Scriptures, seems exceeding necessary,

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as in sundry other, so especially in this respect.  Because though the strength of faith and steadiness of soul, together with Innocency and Reformation of life, be the main things for compassing Salvation : Yet a great degree of these things will sure never be able to excuse our constant Neglects of these or *any other* Ordinances of God whatsoever.

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THE

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# THE Annotations.

(1) **F**irst Annotation. page 106.  
*And that such Catechizing, and Preaching, that is, such Hearing there be, It is the plain word of God in this place, — and Hearing by the word — ]*  
*Ob.* Whereas you would recommend the necessary practice of Catechizing; you lay it upon a text, which is generally understood to be meant of Preaching openly; and therefore will make no proof for the other. *Answ.* I cannot but take the confidence to mind your Lordship, That Catechizing (*Optima concionandi Ratio*, as one calls it) is sure the Principal part of the Hearing in that text; And that I doubt very much, whether the Open Preaching, that now is,

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be there at all meant. Sure I am, Catechizing was a part of S. *Philips* Preaching Christ to the Eunuch, *Act. 8.* Add hereunto this, to my seeming, most savoury word of a late Print, *We plainly see, saith He, that the Apostolical Preaching was either Catechistical Instructions, or Pious Admonitions.* Nay more, It seems by sundry ancient uncontroleable Authors, That that famous School at *Alexandria*, founded by St. *Mark*, was mainly intended for Catechizing; And that *Clement*, after *Pantenus*, was there Catechist. *Alexandria* (saith *Hierom* in his Catalogue of Ecclesiastical Writers) *Ecclesiasticam Scholam tenuit, & γαμμήτωρ magister fuit*, that is, *Clement* after *Pantenus*, kept the Ecclesiastical School at *Alexandria*, and was there Master of the great things therein taught and professed, that is, of Honest Catechism Lectures, and plain quiet Enarrations of Holy Scriptures.

(2) Second Annotation page 102.

— from all his past or former sin : ]

For our most judicious Divines do teach,

That

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That the Analogie between the *washing with water* and *Regeneration* lies in the custom of washing Infants from the pollutions of the womb, when they are first born; This being the first office done unto them, when they come out of the womb, if they purpose to nourish and bring them up. *As therefore in our natural birth*, the Body is washed with water from the pollutions, wherewith It comes besmeared out of the Matrix [ *Ezek. 16. v. 4, 5.* ] : So in our *Second birth* from above, the soul is purified by the Spirit from the guilt and pollution of sin, to begin a new life to Godward.

( 3. ) Third Annotation. page 104.  
*For this is the great Glory of Believers, That in this life they are the Sons of God by Grace, and his true Church on Earth.* ] This being the proper Notion of Glory in *Rom. 9. 23.* and 4<sup>th</sup>. For, *the vessels of mercy before prepared for glory, v. 23.* seems to be Nothing, but as in the next verse, *Us, whom He hath called not of the Jews only, but also*

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of the Gentiles ; that is, Vessels of mercy fitted for this *Glory*, or *glorious benefit* of being called into the visible Church ; as one would say, The great glory of the Jews in verse the fourth, [ *to whom pertaineth the Adoption and the Glory* ] now in this twenty third verse becomes the Christians great Glory. For to this very purpose are all the other five verses, till the four last. Where the Apostle shews his great Drift in this whole Chapter ; Even to justifie Gods severe but very just dealing with the Jews, in casting them off for their unbelief, from being the true Church, and taking in the Gentiles in their stead, upon their Belief.

(4) Fourth Annotation. page 105.  
[ *that is, One, and the same Baptism among all Christians, never to be used but once.* ] And this to mind us, saies the Ancient Church, How careful we should be to walk worthy of our Baptism, and how watchful against All sin after It. Because this Remedy can be used but once. And, though the Novatians

tians and others, have been too severe against sins after Baptism, yet certainly after such solemn Vow and Promise against It, To give ones self over to Licentiousness, must needs be such aggravated sin, as cannot in any reason be thought remissible, but upon most bitter and brinish Penitence.

(5) Fifth Annotation. page 107. These three Items, or Submonitions, seem also very necessary to be added to this matter ; (1) *It is certain, saith the Church, by Gods word, That children, which are baptized, dying before they commit actual sin, are undoubtedly saved.* But, if we suffer them to go out of the world without Baptism, what dreadful doubts and chilling surmises do we cast our selves into ? *seeing a great part of Baptized Infants are snatched away, before they come to the use of Reason, and free-will.*—*I, saith Bishop Davenant, in his Epistle to Dr. Ward, p. 17. dare affirm with Bucer, on Mat. 19: That no Age of man affords more Citizens to Heaven, than does the*

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*Infant Age:—Nullam omnino Homi-  
nis aetatem Regno cœlorum plures cives  
dare.*

(2) That Prolepsis out of *Peter Mar-  
tyr*, on *Rom. 3. p. 175.* seems very con-  
siderable; *Infinitos reperiri, qui Sacramen-  
tum Baptismi apud se diutissime habuerunt  
absque fructu; cæterum postea conver-  
si ad Deum, per Id multum promoverunt.*  
*Infinite Numbers of people, who for a  
long time have had the Sacrament of  
Baptism upon them without any fruit or  
profiting to speak on: Yet afterwards  
being rowzed up, and thorowly minded  
of the Ends of It, have thereby been  
much helped in the way of Godliness.*

(3) The comforts which the first  
and best Christians took in *this* faith con-  
cerning the Inward grace of Baptism,  
were not few nor light; Among other,  
these: First, that their Children having  
been Baptized, were, they certainly be-  
lieved, in the state of Salvation: As in  
our Catechism; *And I heartily thank  
our heavenly father, that He hath called  
me to this state of Salvation through Je-  
sus*



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*for Christ our Saviour.* Secondly, That as not themselves, so neither were their children destitute of power and strength from above to oppose the Dominion of sin. Thirdly, That the Holy Ghost in Baptism, did seize upon their children in Gods behalf: So that whether they themselves lived or dyed, They had an assured Hope, Christ had taken such charge of their children, that, unless by their wilfull abusings of the Grace in them, They did wrest themselves out of his hands, Amiss they could not do; neither for this life, nor for the world to come. *What a comfort* (saith Mr. Taylor upon Tit. 3. 5.) *is this for a father to see his child washed with the Blood of Christ? cleansed from all past sin? set into the visible Church? yea into the Body of Christ, in the right use of this Sacrament? A Blessing certes, wherein a Parent ought more to rejoice, than if He could make Him heir of the whole world.* And all this nothing but an Imitation of that pious passage in Mr. Calvin [*Instit. l. 4. c. 16. s. ult.*]

*Quam*

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*Quam enim suave piis animis, non verbo tantum, sed oculari etiam spectaculo certiores fieri, tantum se gratia apud Patrem cœlestem obtinere, ut posteritas sua illi sit Cura? Hic enim videre est, ut providentissimi erga Nos Patris familia personam suscipit, qui, ne post mortem quidem sollicitudinem nostrî deponit; quin liberis quoque nostris consulat & prospiciat.*

( 6 ) Sixth Annotation. page 109.  
— is to him morally impossible. The Objections, which have been made against this whole third Paragraph, with their Answers, have been as followeth;

1. *Ob.* He by his sureties actually promises, as the Liturgy expressly declares.

*Ans.* This supposed Declaration must needs be either that in the Catechism, *They did promise and vow three things in my Name.* Or, that in the charge after the Office, *Forasmuch as this child hath promised by you his Sureties, to renounce—to believe—and*

*to serve*——. But the two great grounds of my Notion were, I told you, these two Injections, 1. That Godfathers and Godmothers in the Intention of God and his Church, stand not for themselves, but as the Representees of the whole Church; and for themselves, only as three members of It. 2. That the true meaning of these words; *first, that I should renounce*——*secondly, that I should believe*——*and thirdly, that I should keep*——, is; That, when come to age, I should solemnly vow and promise to renounce——to believe——and to keep——; And so also in the charge after the office. And this, a no less necessary than frequent Metonymie, in the very Scripture, as well as in the Church.

1. Necessary; For, *Nisi Troporum Breviloquentia*——Were it not for the comprehensiveness of Tropes, The Scripture and Church had never uttered their High and Heavenly Notions in so few words, as they have. No marvel therefore, if their most Divine Theology hath seemed and doth seem

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seem vain and lying, and Nonsense to all them, who, *by thinking*, have not been able to reach the very Things, and in their mind to compass them — *Ne-*

*que ita loqui, ut Veteres locuti sunt, est verbis ludere*, sed Rem sublimem sublimibus verbis exprimere; saith *Hugo Grotius* most understandingly, *Animadversione ad Riveti Animadversiones*, ad Art. 10.

2. frequent; as 2 *Tim.* 1. 9. — Grace which was given us in Christ Jesus, before the world began: that is, *promised and decreed to be given unto us.* *Jerem.* 1. 10. See I have this day set thee over the Nations, and over the Kingdoms, *to root-out, and to pull down*; that is, *to tell them afore-hand*, that, unless they repent in time, rooted and pull'd down they shall be without fail. *Joh.* 3. 3. Jesus knowing that the father had given all things into his hands; that is, *had promised to give.* *Joh.* 17. 2. As thou *hast given* him power over all flesh: that is, *hast promised, that thou wilt give.* Him this power. *Ut in jure sapè*, saith One,

A faithful promise and full purpose to give, expressed by, *I have given.* Job. 17. 10. — even so also *have I sent* them into the world; that is, *I have designed them* to be sent; or, I am resolved to send them. v. 22. And the glory, which thou gavest me, *I have given* unto them; that is, I am resolv'd to give it them. So also v. 24. — that they behold my glory, which thou hast *given* me; that is, hast decreed to give unto me. So here, To renounce, to believe, to keep; that is, *solemnly to promise to* Renounce to believe, and to keep.

Now these things being so and so, till these our Interpretations and observations be shewed to be incongruous, may these clauses *simply taken*, be urged upon us, Who take it for one of our grounds, that they are *not* to be received simply nor without the Interpretations given, or some like them? For,

I. If the Sureties did promise that the Baptized should *really and eventually* believe, renounce, and live, as in the Baptismal Vow; it is, we think, impossible

He

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He should be true to his undertaking. For who can say or undertake that Any other shall eventually and Actually believe, repent, &c? So that necessarily there must be some other Interpretation of the words, if not *ours*, Because in themselves they are not tolerable. And who would undertake *that*; which He cannot but be *unsure*, that He shall ever perform It?

2. The most obvious sense of the words has been, to my knowledge, That; which has frightened so many from doing this Christian office, of standing at the Font, for Infants. And can that Root be Christian, which naturally, as it were, sends up such an averfeness, to That, which is right good and Christian?

3. This plainly seems to have been some part of Dr *Hammonds* Notion in this matter; *Not undertaking*, saith he, *for them that they shall eventually perform It, but taking it in their Name*. Nay if He had seen nothing of It, Yet a much more renowned Authour of our Church, saw It all in a manner, as appears.

pears by the sixty fourth Section, of his  
 Fifth Book ; and this, Not from himself  
 and his own spirit, but from the guiding of  
 St. *Austin*, Epist. 23. *Offeruntur*, saies the  
 Record, *Parvuli ad percipiendam spiritu-*  
*alem Gratiam, non tam ab iis, quorum*  
*gestantur manibus (quamvis & ab Ip-*  
*sis, si & Ipsi Boni fideles sint) quam ab*  
*universa Societate Sanctorum & Fide-*  
*lium ?* that is in English, *Little Ones*,  
 saith he, are presented to God for recei-  
 ving the spiritual Grace of Baptism,  
 Not so much by them, in whose arms they  
 are born (although by them too, if Ho-  
 nest Believers they be) as by the univer-  
 sal society of Saints, and Faithful Ones,  
 that is, by the Catholique Church, and  
 more especially by all the members of  
 that National Church, within the Pale  
 and jurisdiction whereof born they are.

2. *Ob.* Godfathers and Godmothers  
 are in particular Sponsors, and have par-  
 ticular Engagements, which lie upon  
 none else.

*Ans.* I, I confess, thought so for a  
 long time : But withal, first, I knew  
 not

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not then how to encourage my self or Any other to become a Sponsor. Secondly, I do not know of any Law of God or man, that so determineth or teacheth. For as for the words of the Catechism and those of the Charge, my full perswasion is, There is that Metonymie in them, which but now and oft hath been inculcated; and which yet I verily think, God threw into me, at my greatest need; that is, when I was about to throw all aside; and wholly to reject and dislike that, which I could not tell what to make of, as many in many other things are known to have done. But these Injections, I thank God, staid me, and yet do.

3. *Ob. Dr. Hammond, Pract. Catech. lib. 6. Sect. 3. towards the end, saies plainly of Godfathers, and Godmothers, They are absolutely undertakers and Sureties, as to making the Infants know what a promise they have made: Does He not mean the Godfathers and Godmothers in their own persons?*

*Ans.*



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*Answ.* Doubtless, He does : But yet in *sensu composito* not *diviso* ; thus, They together with all other Christians ; Not they, in contradistinction and opposition to them. They among other Christians, Not They only ; But they as much as all other, and All other as much as They. According as before was signified unto us by St. *Austin*, especially by his, (*quamvis & ab Iphis.*) For our Notion now of *Sponsors*, and *susceptores*, seems clean other from that of *Hyginus*, and the first Christians : Our heads run altogether upon Those, that stand at the Font, and none other ; But the ancient Notion was, They and all Christians else.

4. *Ob.* Against those words, pa. 109. That those duties do lie upon all other Christians, who are at hand, and not at all upon Him, Because to Him morally impossible. ] The like comfort you may give to One, who is bound by Articles or other Engagement, to maintain another in all Necessaries, That He need not trouble Himself, Because every Body is bound in Charity to relieve the distressed.

*Answ.*

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*Answ.* When you say, *One bound in Articles or other Engagement*—— You mean doubtless, One bound, standing in his own stead and for Himself only; Not One, standing only as the Representee of others; such as Godfathers and Godmothers at the Font by us are supposed to be. And if so, They not only may, but ought sure to comfort and satisfie themselves in this, That, if by removing their Habitations or other Providence not preventable, They cannot be so charitable to the Baptized Infant, as they desired to be, God accepts the will for the deed in them, and expects not that duty from them, which to them is morally Impossible; especially, when the Scripture shews the duty to belong to All, and not only to the Godfathers and Godmothers, that appeared at the Font.

From all these things well weighed and laid together, It has been thought meet thus farther to express the matter; *Whereas* All Christian Parents are bound by Nature as well as Grace, to have a great care of the vertuous and Christian Education

tion of their Children ; and are presumed not easily seducible to so heinous a neglect ; They therefore seem not to need this memento of standing at the Font for their own children, but are forbidden so to do, On purpose that *all Christians* should be minded by this wholesome Institution of Godfathers and Godmothers, as the Representatives of the whole Church, That they are to look upon themselves as Fathers in God, and Mothers in God to all Baptized Infants whatsoever, and, according as occasion may be offered, are to conceive themselves bound by their Christianity (especially by that part of It, *When thou art a grown Christian thy self, endeavour that all baptized children may be so to.*) To admonish, reprove, exhort and watch over all Christned children, as much as the Parents themselves are : For in the intention of God and his Church, All Christians whatsoever are *in effect*, that is, *as to the ends, duties and uses of them*, as much and as truly Godfathers and Godmothers to the Infant Baptized,

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as those three that stood at the Font, when Baptized it was. Add hereunto that these three being gathered together in the Name of Christ, seem a fit Number to represent the whole Church, or, All Christians, whom they do indeed stand for and answer for, and not for themselves only. Nay in Christ Jesus, All Christians, whatsoever are ( by such Scriptures, as these, *Whosoever shall do the will of my father, which is in Heaven, the same is my brother, sister and mother*, Mat. 12. 49. *Look not every man on his own things, but every man also on the things of others*, Phil. 2. 4. ) as nearly related to one another, as Parents and Children, Brothers and Sisters, Mothers and Daughters, &c.

In short, whereas of the great Omissions of this Age, these two seem very signal ; The neglect of due Obedience to Lawful Authority, and The neglect or want of Fraternal Admonition, or Correction towards one another; the copiousness of Scripture in both Testaments ought sufficiently to trash us from our deliberate

rate

rate Neglects of the former ; as the Institution of Godfathers and Godmothers, besides many clear Scriptures, to stir us up to a duer care of the latter. Let us therefore ( together with a due Regard of the General Submonition before ) but make conscience of Submission to all lawful Authority, and set our selves, every one, to the prudent discharge of that great duty, Fraternal Correption, and a New face of Things in Christian Religion will presently shew It self very triumphingly ; and let us not in the least doubt of it.

After all this, It is sure more than time, that we take our leave of this matter ; and we do it, not without adding these two Observations.

( 1. ) Whereas there is this clause in the Catechism, *my Godfathers and my Godmothers in my Baptism* ; Let no man think that thereby is intended, that every child should have two Godfathers and two Godmothers, contrary to the Rubrick. For the form of speech, seems to be like that in the Gospel, *The thieves also—*

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also——cast the same in his teeth; when it was but one of them, that did so: As in that place to the Hebrews, *They stopped the mouths of Lions, were sawn asunder*: when the former has reference to *Daniel* only; as the latter, to *Esay*. And in round speaking, we usually express an Indefinite by a Plural; *One of many*, by *many or some*. As here, my Godfathers and Godmother in my Baptism, being a man-child; and my Godfather and Godmothers, being a female, expressed in the Catechism in this round, Indefinite Plural speech, *my Godfathers and my Godmothers in my Baptism*.

(2.) A greater Honour for an Ecclesiastical Institution could, we think, hardly be thought on, than that It most purposely sets up this great and high Duty of fraternal or Christian Admonition and Correption. A duty, which, if well understood and discreetly practised, would certainly bring the power of Christianity again into the world, and that in a very notable manner. Which therefore God grant!

(7) Se-

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( 7. ) Seventh Annotation. page 110.

*The great Ends and Benefits of worthy Receiving.* And a worthy Receiver doubtless is every One, who having taken Christ Jesus for his Lord, and his Gospel for his Rule of life ; allows Himself in no sin.

First, *Who having taken Christ Jesus for his Lord, ] as Joh. 1. 12. As many as received Him, to them gave He power to become the sons of God, even to as many as believe in his Name.* Where Receiving or taking is plainly the Enarration of Believing : or This of That.

Secondly, — *and his Gospel for his Rule of life, ] as Joh. 15. 7. If ye abide in me, and my words abide in you, Ye shall ask what ye will, and it shall be done unto you. v. 10. If ye keep my Commandments, ye shall abide in my love : even as I have kept my Fathers Commandments, and abide in his love.*

Thirdly, — *allows Himself in no sin: ] called Psal. 26. v. 6. washing the hands in innocency ; and that v. 11. interpreted by, walking innocently, and so going*

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To Gods Altar, in full assurance of being accepted, and of having all the merits of Christ Jesus applyed unto his soul in the very Act of Receiving. For the Assurance hereof, we have holden forth to us, as in other places, so especially in Psal. 119. 6. Then shall I not be ashamed, when I have respect unto all thy Commandments. And Psal. 66. v. 18, 19, 20. most plainly taught and asserted is Gods diligent attending to all the Prayers and Services of Him, who regards no iniquity in his heart; that is, who allows himself in no sin.

( 8. ) Eighth Annotation. page 110. In every of our Communion, We offer unto God that One and the same offering, which to Him our Lord himself once offered upon the Cross, Heb. 10. 4. ] This great End and Benefit of worthy Receiving, We learnt first from these words of St. Chrysostome upon the Hebrews, p. 123. line the twenty eighth of Savils Edition :

ὁ ἁγίασθαι ἡμῶν ἁγίου ἔστιν, ὁ τῷ θείῳ τῷ ἁγίῳ πνεύματι ἡμῶν ὑποτασσόμενοι ἡμῶν ἁγίου πνεύματος ὑποτασσόμενοι ἡμῶν ἁγίου πνεύματος



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προσενεχθεισαν, τὴν ἀνάλωτον. *Our High Priest is He, who hath offered that Sacrifice, which doth cleanse us. That do we offer even now, that which then was offered, the Invincible One, never to be spent nor worn out. τὴν ἀνάλωτον. And line the thirtieth, ἐκ ἄλλων θυσιῶν, ῥα- δα πρὸς ὁ ἁγερὺς τότε, ἀλλὰ τὴν αὐτὴν ἀει- ποιεῖμεν. Not another and another Sa- crifice, as the High Priest then, but al- waies that One and the same.*

After Him, from Mr. Perkins, Mr. Mede, Dr. Hammond, Dr. Patrick, and the Renowned *Hugo Grotius*. Of whom the second in the 377. page of his wor- thy works declares Himself to have been fully perswaded, that the true meaning of, *Do this in remembrance of me*, is this, *Do this in remembrance of me, not to your selves and Neighbours, but to my father. Just as in the title of Psalm the 38. A Psalm to bring to Re- membrance. Only This, i. e. Our re- membring God in the Communion, is by Deed; That of the Psalmist, by Word.* And for *Grotius*, what words can be

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more plain than these? *Quid est, quod Christi Sacrificium, nobis impensum, nobis donatum, Deo Patri offerre, & ut sic dicam, ob oculos ponere non possimus?* In his Animadversion to Rivets Animadversion upon the tenth Article. *What should hinder but that the Sacrifice of Christ, bestowed upon us, and given unto us, We may offer unto God the father, and as I may so speak, put it just before his eyes?* And in his *Votum pro Pace* p. 55. *Deinde Ecclesia*—After this the Church [He doth not say, as the Papists, The Priest only] in her wonted form and words commemorating the sacrifice of Christ, In so doing, doth sacrifice also and Offer that which is her own: That which Christ hath given Her, she puts before the Eyes of God, and by that she entreats Him; And the very same sacrifice It is, which Christ offered: *Idem unum verum & singulare Sacrificium, Augustino, The same One true and singular Sacrifice to St. Austin; μὴνυμς θυία, Eusebio, To Eusebius the Sacrifice of Remembrance; νοεγ θυία, Aliis, As*

to Others, The Sacrifice Intellectual or  
Mystical.

Nay so certain and obvious is this truth, that the Romanists themselves do more than hint It unto us, even plainly teach and press It. *Cassander* for instance in his Consultation, of the *Amsterdam* Edition, An. 1642. p. 133. *Nos dicimus*——We say, that all the efficacy of the Communion [ *miste* ] is from Christ, who is the only High Priest. He it is [ the Priest after the Order of *Melchizedek*, not after the Order of *Aaron*, now in Heaven ] who consecrateth; He, who offereth; He, who propitiates God the Father Almighty. But man the Priest is only the Minister of Christ and of the Church. And p. 184. to prevent mistake; *Scotus*, saith He, in his *Quodlibets*, reasons, That this Oblation of the Eucharist is not accepted, unless it be from an Accepted Offerer, and of respect to the good will of some One offering, the *Catholique Church* for instance. For this is not done immediately in respect of Christ Himself offering; Because Christ

although here He be offered, as contained in the Sacrifice, yet does not He immediately offer the Sacrifice ; according to that in *Hebrews* the ninth, Nor that He should often offer Himself [ as once He did upon the Cross, a Priest after the Order of *Aaron* ] for so seem it might, that the Celebration of one Communion [ *unius missæ* ] might be equivalent to the Passion of Christ. This mistake therefore He further meets with, and the point further explains, namely, p. 195. and 207. First, p. 199. Here therefore is No new Sacrifice ; for both is there the same Sacrifice, which was offered upon the Cross, and the commemoration of that Sacrifice performed in mystery, and the Representation in figure of Christs Priesthood and Sacrifice continued in Heaven : Whereby namely No new Propitiation and Remission of sins is brought about ; But That, which was once sufficiently effected on the Cross, is required to become to us Effectual. Therefore the Ancients in this mystical Sacrifice had respect not so much to the Oblation once performed

on the Cross, (the memory whereof is here kept) as to that never discontinued Priesthood, and perpetual Sacrifice, which the Everlasting Priest daily offers in Heaven; some semblance whereof is held out to us in the solemn Prayers of our Ministers. In which respect also this Sacrifice is affirmed to be made for the common salvation of All, but yet Unbloody, and as Tertullian speaks, by Pure [as it were, white and clean] Prayer. *Incruentâ & Purâ Prece.* And p. 207. thus; Moreover by the Word Sacrifice or Oblation, is meant the very Action or manner [or Intent] of Offering; and thus far different from that which was used on the Cross, albeit the Sacrifice, which is offered, be the same [quavis Hostia, quæ offertur, eadem sit] For then and there this Sacrifice of the Body was offered by Passion and Death: Here and now by the mystical Remembrance and Representation of that death. There offered it was for Propitiation and full Payment of the Price; & Here to the Impetration and

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obtaining of that Price to our Souls. For which is to be referred That in the Canon, *Unde & memores, &c. offerimus tibi, &c.*

And which is specially to be observed, this Oblation is by them themselves said to be Common to the People and Priest, Because It is offered by the Prayer and Devotion of the People, and by the ministry of the Priest, *Qua oblatio communis dicitur Populo & sacerdoti, quia* ———. Also, Because He also is said to offer in whose Name the Offering is made. *Tam etiam, Quia & ia offerre dicitur, cujus Nomine offertur.*

And, now let any one think, whether there can be a more likely way thought of, for taking the Romanists off from their monstrous Conceit of Transubstantiation, than — By recalling them to the sense of their own soberest Writers, as well as of the ancient Church; Namely, “That Christ indeed is Sacrificed in every of our Communion, but by all Communicants as well as by the Priest: And that there is no Benefit, Dread, “and

“and Comfort, which their Transub-  
 “stantiation can pretend unto, which, by  
 “this Faith, every Communion of ours  
 “doth not verily and indeed, reach out  
 “unto, and challenge from, every worthy  
 “Communicant.

( 9. ) Ninth Annotation. page 111.  
*Wherefore this whether Sacrifice or man-  
 ner of offering, That He at any rate  
 cannot reject or despise.* ] According to  
 that of St. Augustine ; *Ille, qua in cœnâ  
 Christus exhibet, Fides accepta interpo-  
 nit inter peccata nostra & Iram Dei,  
 tanquam satisfactionem & Propitiationem.*  
*These things which Christ exhib-  
 its in his Supper, Faith having received  
 them, interposeth them as a Satisfaction  
 and Propitiation between our sins and  
 Gods wrath. For ( as oft hath been no-  
 ted ; and never can too often ) the Sa-  
 crifice of Christians is nothing but that  
 One Sacrifice of Christ once offered up-  
 on the Cross, again and again commemo-  
 rated. Which thing seems wittily  
 expressed by those words of St. Andrew,  
 recorded in the History of his Passion,*

Writ.

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written by the Presbyters of Achaia;  
Where *Ageas* the Proconsul requiring  
Him to Sacrifice to Idols, He is said to  
have answered thus; *Omnipotenti Deo,*  
*qui unus & verus est, Ego omni die sa-*  
*cifico*—— I Sacrifice daily to Almighty  
God; but what? not the smoak of Fran-  
kincense, nor the flesh of bellowing bulls,  
nor the blood of goats: No, but I offer  
daily the unspotted Lamb of God on the  
Altar of the Cross; whose flesh and  
blood though all the faithful eat and drink  
of, yet after all this notwithstanding, the  
Lamb that was Sacrificed, remains intire  
and alive still. *Integer perseverat & vivus.*

This Riddle though *Ageas* the Pro-  
consul were not able to unfold, I make  
no question but all Christians can.

(10.) Tenth Annotation. p. 113.

*—verity and indeed taken and receiv-*  
*ed by the faithful in the Lords Supper]*  
Because Dr. *Stillingsfleet*, and Mr. *Bur-*  
*net*, are at this day of great Reputation  
amongst us, and not without great Cause,  
Instead therefore of the numberless  
number of Godly Divines, giving testi-

mo-



mony to this truth; take their Attestation as we meet with It in the third of their discourses, after the Conference, p. 150. *The Eucharist, say they, is such a Commemoration of the Death of Christ, as doth really Communicate to the worthy Receiver his crucified Body, and his Blood that was shed, &c.* And p. 153. *Yet after all this, the Fathers say no more, but that in the Sacrament, They did truly and really Communicate on the Body and Blood of Christ, which we also receive and Believe.*

(II.) The Eleventh Annotation. page 114 — *for in that Gospel-Psalm, the fiftieth—*] *St. Austin lib. 1. Contra Adversarium Legis & Prophetarum, cap. 20. Ecclesia immolat Deo in corpore Christi Sacrificium laudis, Ex quo Deus Deorum locutus vocavit terram à solis Ortusq; ad occasum. The Church offereth to God the Sacrifice of Praise, ever since the fulfilling of that in Psalm the 50. The God of Gods hath spoken, and called the Earth from the rising of the Sun, to the going down thereof.*

F I N I S.

1. The first of these is the fact that the  
 2. second of these is the fact that the  
 3. third of these is the fact that the  
 4. fourth of these is the fact that the  
 5. fifth of these is the fact that the  
 6. sixth of these is the fact that the  
 7. seventh of these is the fact that the  
 8. eighth of these is the fact that the  
 9. ninth of these is the fact that the  
 10. tenth of these is the fact that the

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